Here bygynneþ þe pistlis & lessons
of þe aolde lawe þat bē red in þe
churche by al þe zeer after þe vse
of salisbury þe furste friday pistle
in aduent Isaie pe. li. c.

The lord god seiþ yese þis
is / heiþ me zee þt sitten þt
þat is iust. & seke ze þe
lord / take ze hede to þe
stoon. fro whennes ze bē fallen doun.
& to þe mue of þe lake. fro whiche
ze ben kitt doun / take ze hede to abra-
ham zoure fadir: & to sare þt childi
re zou / for I clepide hī oon: & I blessi
de hī. & I multipliede hī / perfore þe
lord schal cōfortē syon. & he schal
cōfortē alle þe fallyngis þof / &
he schal sette þe desert þof as de-
lias: & þe wildirnesse þof as a gar-
deyn of þe lord / ioie & gladnesse
schal be foūde þīne: þe ro3e of þā
kingis & þe voce of heryinge / wiþ

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ple take ze here to me: ⁊ my lyf
nage here ze me/ for whi a laue
schal go out fro me: ⁊ my dō schal
reste into pe lizr of peplis/ my mist
nesse is nyz. my sauyour is gon
out: ⁊ myn armes schulen demē
peplis/ als schulē abide me. ⁊ sch
ulen suffre myn arm/ reisip zou
re zen to heuene: ⁊ seep vndir
erpe bynepe/ for whi heuēs schul
en melte awey as smoke: ⁊ pe er
pe schal be alto broken as aclop/
⁊ pe diuelleris p̄of: schulē pische
as pese pīgis/ but myn helpe schal
be wipoute ende: ⁊ my riztful nesse
schal not faile/ ze peple pt knowe
pe just man here me: my laue is
in pe herte of hē/ nyle ze drede pe
schenclyp of mē: ⁊ drede ze not
pe vilaschenpes of hē/ for whi a wo
m schal ete hem so as aclop: ⁊ a
mouzte schal deuoure hem so as

wolle/ but myn helpe schal be.
unto geilacous of geinacouns/
ye lesoñde wednusday pistle of ad
(C)ye lord Tuent Aduarie. vnj°
god of oostis kep yese pigs
is Jam turned azen to syon: t Jt
hal duelle in pe myddil of ierlm/
t ierlm schal be clepid natee of
treupe: t pe hil of pe lord. schal
be clepid an hil halowid/ pe lord
of ostis: kep pese pigis/ zit elde me
t elde wymen schulen duelle i pe
stretis of ierlm: t pe staf of ma in
his hond for pe multitude of zee
ris/ and pe stretis of pe citee schule
be fulfilld wip rufluns: t mary
des plevinge in pe stretis of it/ pe
lord of oostis kep pese pigis/ pouz
it schal be seen hard bifore pe ize
of pe relifs of pis peple in po dai
es kep pe lord of ostis: whey by
fore impu pzen it schal be see hard

ſeip pe lord of oostis/pe lord of oost
18: ſeip pese þīgis/ lo I ſchal ſaue
my peple fro pe lond of pe est. 7
fro pe lond of gorynge dū of pe ſīne:
7 I ſchal bringe hem, 7 pei ſchulen
dwelle in pe myddil of ierlī/ 7
pei ſchulen be into me a peple: 7
I ſchal be to hem into a god. 7 in
treupe 7 in riztwisnesse. ſeip pe
lord almyzty // pe ſecoūde ſirday pur-
ſle of aduent // Isaie. xli. c. //
The lord god ſeip pese þīgis/
vpon yi walls ierlī I ha
ue ordeyned kepis: al day 7 al nyzt
wip outē ende/ pei ſchulē not be
ſtille/ zee þt penken on pe lord. bep
not ſtille/ 7 zeue ze not ſaleuce to
hī: til he ſtabliſche 7 til he ſette
ierlī preiſynge in erpe/ pe lord
fro ī his nyzt hond. 7 ī pe armu of
his ſtrengpe/ I ſchal no moze zeue
yi wheete. mete to þī enemyes: 7

alieue lones. schulen not drynke vi
wyn. in whyche you hast trauelid
for pei pat schulē gadre it to gadre:
schulē it. & schulē herie pe lord
pei pt beren it to gadre: schulen
drynke in myn holy forzerdis
palle ze. palle ze by pe zatis: make
ze redy wey to pe peple/ make ze
aplayn pay. & chese ze stoones: &
reyse ze asigne to peplis/ lo pe lord
made herd: in pe laste partis of pe
erpe/ seieze to pe douztir of syō/ lo
pi sauyour comep. lo his mede is
wip hī. & his werk is bifore hī/ &
pei schulen clepe hem pe holy pe
ple: azen bouzt of pe lord/ forzsope
you schalt be depid acite couzt. &
not forsaken. ¶ pe prioe wednes-
day lessoū of aduent/ Isaie. xj. c.

I yo dues ylaie ye p̄fete
seide/ And per schulen beī
pe laste dues bifore maad redy: pe

mouñt of pe hous of pe lord in pe
copp of mouñteyns/ & it schal be ex-
alid ouer vpon hillis. & alle hepne
ne schulen flowe to hi. & manye
peplis schulen go & schulē seie/ co-
me ze & stize we to pe hil of pe lord.
& to pe hous of god of jacob/ & he
schal teche vs his weies: & we sch
ulē go ī pe papis of hi/ for why pe
lawe schal go out of syon. & pe
word of pe lord fro jerlm/ & he sc-
hal demie hepē mē: & he schal re
preue manye peplis/ & pei schu
len welle to gidre her swerdis ī
to scharis. & her speris into sichis
or sipis/ folk schal no moze reise
swerd azen folk. & pei schulen no
moze be haūtid to bateile/ comme
ze pe hous of jacob. & go we ī pe
liȝt of pe lord oure god. ¶ pe pi
ste on pe same wednes
day of aduent. ¶ I saie. vy. c. ///

The lord spak to achas seyinge.
axe you to pee a singne of yi
lord god ito pe depp̄e of helle: or ito
pe hyzpe aboue/ & achas seide/ I schal
al not axe. & I schal not tempte pe
lord/ and ysaie seide/ p̄foꝛe pe hous
of dauid here ze/ wheper it is lital
to zou forto be diseseful of men.
foꝛ ze ben diseseful also to my god:
foꝛ pis p̄ḡ pe lord hi̅ silf schal
zeue a signe to zou/ lo a virgyne
schal conceue & bere a sone: & his
name schal be depid emanuel/
he schal ete botir & hony: pat he
kn̄e repzeue yuel & chese good/
pe pistle o̅ pe friday of ad

The lord god sein pese p̄ḡis. a zeerd
schal go out of pe roote of jesse.
and a flour schal stize on pe ro
te of it/ & pe spirit of pe lord sc
hal reste on hi̅. pe spirit of wisdo̅

and of vndirstondinge. pe spirit of
counsel & of strenkpe. pe spirit of kū
inynge & of pitee: & pe spirit of drē
de of pe lord. schal fulfille hī/ he sch
al not deme bi pe sizt of izen. neiþ
he schal repue eiþ connicte. bi pe
heringe of eris/ but he schal deme
in rizthulnesse poze men: & he schal
repue in equite. for pe mylde men
of erpe/ & he schal smyte pe lond wt
pe zeerd of his mouþ. & bi pe spirit
of his lippis. he schal sle pe wickid
man/ & rizthulnesse schal be pe gir
dul of his leendis: & feiþ schal be pe
gurdul of his reynes/ pe firste lec
cioū on pe pridde saturday of ad
uent. pe which is [illegible] Isaie. xl°.

A pou Sion. pat telist good
pingis. ze schulē stie to
pe lord. into pe hize of pe trou
bler: & he schal sende a sauyour to
hem. & a gret fizter pt schal defendere
hem/ & pe lord schal be knowē of

egipt. ⁊ egipciens schulē knowe pe
lord in pat day ⁊ pei schulē worschip
pe hī in sacrifise ⁊ ziftis. ⁊ pei schu
lē make avowis to pe lord. ⁊ pei
schulen paie ⁊ pe lord schal smyte
egipt wip awoūde. ⁊ schal make
it hool ⁊ egipciens schulen turne
azen to pe lord. ⁊ he schal be ple
sid in hē ⁊ he schal make hē hool.
pe lord oure god / pe .ij. lessoū of pe
saturday of aduēt. Isaie. xix°
The lord god seip pese pīgis/
pe forsaken Judee. ⁊ wip out
wep schal be glad. ⁊ wildirnesse sc
hal make ful out joie. ⁊ schal flou
re as alilie / it buriounynge schal
buriowne. ⁊ it glad ⁊ preisīge schal
make ful out joie / pe gloxie of pe
liban is zouen to it / pe fayrnesse
of carmel ⁊ of saron / pei schulen
se gloxie of pe lord. ⁊ pe fairnesse
of oure god / confortez ze dulid hōdis:

.//.

.A.

7 make ze stronge feble knees /
seie ze men of litil cōfort. be ze
cōfortid. 7 nyle ze drede/ lo oure
god schal veniȝe pe vēiaūce of zel
dinge: pat is crist god hī silf. schal
come 7 schal saue vs/ pāne pe ȝē
of blynde mē schulē be opened:
7 pe eris of deef mē schulen be opē/
panne a croked mā schal skippe
as an hert: 7 pe tūge of dowmb
mē schal be open/ for whi watris
ben broken out in desert: 7 stremes
in wildirnesse/ 7 pt pat was drie.
is maad into a poond: 7 pe pirsty
is maad into welles of watris.
11. seip oure lord almyzty. ¶ iij. lessoū
ō pe wednesday of aduēt/ sla
pe lord god seip pese pingis
pou pat p̄chist to ȝon: stize
on an hiz hil/ pou pt p̄chist to ver=
lim: enhaūce pi voice in strenkpe/
enhaūce p̄. nyle pou drede/ seie p̄

to pe cites of Judee: lo 3oure god/
lo pe lord god schal come ī strengp/
pe: ⁊ his arm schal holde lordschip/
lo his mede is wip hī: ⁊ his werk
is bifore hī/as a schepherde he schal
fede his flok: he schal gadre lambis ī
ni his arm/⁊ he schal reise in his
bosum pe lord oure god/ my. lesson ..
Ō ye iles here me/ and herkne ye folkis fer of. ..A.
pe lord clepe me fro the wombe: of my god
he lord seip pese pingis. to
my crist cyrus whos rizthōd
I took: pat I make suget folkis by
fore his face. ⁊ turne pe backis of
kyngis/⁊ I schal opene 3atis bifore
hī: ⁊ pe 3atis schulen not be closid/
I schal go bifore pee: ⁊ I schal make
low pe glorious mē of erpe/⁊ schal
alto breke brasene 3atis: ⁊ I schal
breke to gidre iren barris. ⁊ I schal
3eue hid tresours to pee. ⁊ prynp
pingis of prynptees: pt pou wite
patI am pe lord. pat clepe pi name

god of israel: for my seruaũt Jacob
& israel my chosene/ & I clepide pee
by pi name: I likneede pee, & pou knew
not me/ I am pe lord. & þ is no mo
wip oute me is no god/ I haue gird
pee. & pu knew not me/ pt pei pr ue
at pe risyng of pe sunne. & pei pt ue
at pe west knowe: pt wip oute me
is no god/ I am pe lord. & noon oþ god
is/ formyng list & makig derknes.
makyng pees. & formyng
I am pe lord: donge alle pese pingis
heuenes sende ze out dewe fro above.
& cloudis reyne iust man/ pe erpe
be opened. & bryngge forp pe sauy
our pt is iust: & rigtfulnesse be bo
rũ to gidre. I pe lord haue maad
hĩ. ¶ pe fifte lesson of pe [illegible] saterday
¶ po dayes [illegible] in aduent/ daniel. ny.
an aungel of pe lord cam doũ. wip
azarie & hys felowis in pe furneis:
& smoot out pe flawme of pe fier

fro ye furneis: & made ye wyddis
of ye furneis: as ye wynd of dew
blowinge/ & ye flawme passide.
held out oū ye furneis: vi xlix
albus/ & brak out & brente wyō
of ye coldeis rt fond bisidis ye fur
neis. & vtturly ye fier touchide not
yem. neiþ made sorp. neiþ dide a
ny pīg of disese/ yamme pese pre
as of o mouþ. yeriedē & glorifiedē
god. & bleddē god ī ye furnes
& seiden

The pistle of ye fourpe
wedniscday of Aduent Joel. ij.

The lord god seiþ pese pīgis/
Joeze sones of syon & glade
ze in ye lord god/ zoure for he zaf to
zou a techere of rizt wisnesse/ & ize
schal make to come doū to zou.
mozow reyn: as fro ye bigynynge/
& feeldis schulen be filld wiþ whe
te: & pressours schulē be plenteuous
in wyn & oile/ And ze schulē wite.

for I pe lord zoure god: dispelliger
in zion in myn holy hil/ & ierlm̃
schal be holy: & aliens schulē no
more passe þ̃ by/ & it schal be ī þt
day. þat mountens schulē drop
pe swetnesse: & litil hillis schulē
flowe wip mylk. & by alle pe ry
uers of juda. waters schulē go
out/ and awelle. schal go out
of pe hous of pe lord: & schal mo
iste pe reu stretem of þornes/ egi
pt schal be into dissolacoñ. & jdu
me into disert of perdicoñ for
pat þt pei diden wickidly to pe
sones of juda. & schedde out ñno
cent blood in her lond/ ~~in her lod~~
& wip outen ende jude schal be en
habitid: & ierlm̃ into generacoñ
& into generacoñ/ & I schal clēse
pe blood of hem. whiche I clen
side not. & pe lord schal dwelle ī
syon. fro pe world & til into pe

world/ ye pistle on ye fourpe fri-
day of aduent/ Actarie. xj. c̄

.f.

¶ he lord seip yese pingis/ douztr
of syon here pou t glade: for
lo3 come. t schal dwelle in ye mydd
dil of pee. seip ye lo3d/ many folk
is schulen be applied to ye lo3d in
pat day. t pei schulē be to me into
apeple. t I schal dwelle in ye mydd
dil of pee/ t pou schalt wite: for ye
lo3d of oostis. sente me to pee/ t ye
lo3d schal welde Juda into his pt
in ye lond halowid. t schal chesē
3it ierlim/ be edie fleischy stille fro
pe face of ye lo3d: he risip fro his
holy dwellinge place. seip ye lo3d

.ii.

al mygty. ¶ ye lessoū on cristmas
se eue/ cap. lxiii. c̄.

¶ he lo3d god seip yese pingis

.a.

for sion schal not be stille. t
for ierlim schal not reste: til pe ty
me pat pe rigtwisnesse go out of

hyt as schynyñge. & hys sauyour as a la
mpe be teud / & hepen men schulē
se pe rizthvise man: & alle kyngis
yi nobley / & a newe name schal be
clepid to pee: yt pe mouy of pe lo
zd nēpnede / & pou schalt be Acoronā
of glorie in pe hond of pe lozd: and
a diademe of pe rewme ī pe hond
of yi god / pou schalt no moze be
clepid forsaken. & pe lond schal no
moze be clepid desolat: but, yu schalt
be clepid my wille in it / & yi lond
schal be enhabitad: for it plesid to
pe lozd in pee. ¶ Du ristin alle mo
zn pe firste lesson at pe firste
ishiche lesson is sungū in pe pulpit
pe firste veers of tivo to gidre
& pe laste of tivo to gidre. bitt alle
pe myddil veersis. oon sigip oon
And anoy sigip anoy / pe firste ve
ers of po yt vē sungū vi hem silf:
is of pe text of isaie pe pfete / &

pe an

ye anslibeerere is: as it were aglose
of ye text. & so it is bi & bi yorouz ye
letto of wlyclyf yeris ye.1.veers pt is sligh

schal seie pilygris to god yo
zow worldis. ye wlyche hap
tourned me wip his rizt hyond: and
hap rauysoued me in ye aos. wt ye
blood of his soue pious schep ye firs
te veers of po: pt ben sligh of oo
bi hi slit/ wlyclyf is of ye text. //

Ye lessoū of isaie ye prophete:
in wlyche ye schypuge burpe of
crist is pfeced pese pigris seip ye lord
ye fadir ye soue ye holy gost: i whō
alle pigris ben maad. bope hize pig
is & loube pigris ye peple pt zede in
derknessis: wlyom ye euenye wip
trecherous gile. putte out of pare
dise. & ledde hē wip hi by praldom
into helle. say agreet lizt/ þ schoon
girte lizris: bope at myddiuzt & vto
ye heide nicu/ wlyāne me dibellide

.2.

in ye cũtre of schadowe of deep. lizt:
lizt eũlastinge to oure bry azẽ bryngẽ.
wos vp to hẽ O yt wondirful burde.
forlove alitil child borũ to vs: but
he schal be greet ihũ pe sone of god
t alone of pe hize fadir is zouen to
vs: fro pe conceyu hizpe as it is seid
biforẽ t pncehede is maad on his
schuldir: for he schal gouerne heue
nes t feeldis t his name schal be
depid: ysaias. Sother Emanuel.
Sabothy. Adonay. wondirful: woote
of almy t counselour of god pe fa
dir pt made alle pigis god strong:
vzelastinge pe strengiste closuris of
helle al fadir of pe world to com
inge: lyng almyzty god inpynge
alle pigis a prince of pees: by pe
woldis eũlastinge his empire
hal be multiplied: in ierlem t in
mune t in seruage t noon ende
schal of his pees: here t ellis

where/ & he schal sitte on pe sete of
mup.: & on pe reubne of hī: and
þ schal be no marke ne no term
of his reubne/ þt he coufirme it. ī
pe used of bileue/ & make it strong
in dom & in stedfastnesse: wbhāne
he schal come domesman to deme
pe world/ fro heuene forp: glorie
þilinge & joie be zolden vto him
and til into wipoutē ende: worpi
preisinge be sugē vto pe creato"
of alle creaturis. fro eest & west. no
rp & soup: alle creaturis. seie lo be
in pe secoūde lessoū at pe [illegible]
The lord [illegible] isaie. lx°
seip pese pīgis/ pe peple þt
zede in derknesse say ageet list
wham me dwellide in pe cūtre
of schadowe of deep: list roos up
to hem/ for pe list dyld is bo
rn to vs: & a sone is zouen to vs
& þucchesed is maad on his schul

dre. ⁊ his name schal be clepid Won
durful. ⁊ counselour: god strong: Aad
of pe world to comȳge a prince of
pees / his empire schal be multipli
ed. ⁊ nō ende schal be of his pees /
⁊ he schal sitte on pe ~~trone~~ sete of da
uip. ⁊ on pe rewme of ihī / pt he con
ferme it ⁊ make it strong in dom
⁊ rigtfulnesse. fro hennе forp. ⁊ til
ito usip outen ende / pe lessoū at pe
[redacted] arisyng of pe day of Jesu.
The lord seip pese pīgis. Ih. c.
The spirit of pe lord on me:
for pat he anoyntide me / he sente
me to prechе pore men. to telle
out to deboner mē he sente me:
pt ⁊ schulde lechе contrist men in
herte / ⁊ to prechе to cristē mē forze
nesse. ⁊ to closid mē opon punge:
⁊ prechе azeen plesable to pe lord.
⁊ aday of vēgaunce to oure god / pt
⁊ schulde cōfortе alle weylynge

men: pat I schulde putte cõfort
to pe weilinge men in spon / t
t zeue to hem a crowne for alle.
one of ioie for weilynge: amãtel.
of pilynge. for pe spirit of mour
ynge / t per schulen be clepid in
it stronge men of riztwisnesse:
plantynge of pe lord to glorifie /
to pe lord made herd in pe vttmeste
of erpe / seie ze to pe douztir of sion
lo yi sauyour comep. lo his mede
wip hi. t his werk bifore hi / t
pei schulẽ clepe hi. an holy peple
azen bouzt of pe lord / t pe ceteſſon
[redacted] on cmnalle ray.
The lord seip pese / t lare. ly°
pĩgis / for pis pĩg my pe
ple schal knowe my name ĩ pt
day: for lo I my silf pt spekis am
p̃sent / sul saue ye feet of hi.
pat tellip t p̃chip pees on hilles
of hi pt tellip good: of hi pt p̃chip

.2.
111

helpe t ſeip/ſion yi god ſchal reg
ne/pe voice of yi biholderis/pei
veiſidē pe voice: pei ſchulen here
to gidze/for pei ſchulē ſe vt ze to
ize: whānne pe lord hap cōuertid ſiō
pe delert pīgis eiȳ forſakē pīgis
of verlm. make ze joie t here ze to
gidze: for pe lord hap cōuforted his
peple. he hap azen bouzt verlm/
pe lord hap maad redy his holy
arme in pe zen of alle folkis: t
alle eendis of erpe ſchulen ſe pe
helpe of oure god/ pe pr̄ſte ō ſet
Monday i. aſtmaſſe Pentecoſt
Who dredip god. ſchal ectra. xv.
do goode pīgis/ t who is his
holdinge of wyd riztwiſnesse: ſc
hal take it/ t it ſchal mete to hī
as amodir worſchipid/ it ſchal
fede hī wip pe breed of lyf t yē
derſtondinge t wip watir of
holsum wiſdom. it ſchal zeue

drinke to hī/ & it schal be fastned
to hī: & not be vowid/ & it schal
wip holde hī & he schal not be cō
fōndid: & it schal enhaūse hī anē
tis his neizbors/ & in pe myddil
of pe chirche it schal opene his
moup: & pe lord schal fulfille hī.
wt pe spirit of wisdom. & of vnd
stoundinge. & wip pe stoole of glo
rie it schal dope hī/ myrpe & ful
out joiynge. it schal turlozen vpō
hī: & in cūlastige name euntage hī.
pe lozd oure god. ¶ pe pistle on
sēpt siluestre day confessiōn Almȝ.

¶ O pe greet pīt. wlyche pleside
to god in hise dayes: & was
foūdē riztwise/ & in pe tyme of wr
apfulnesse: he was reconsilynge/
pis mon foūdē lyk to hī: pt kepte
pe lawe of pe hize god/ pfore pe
lozd pozouz his grete ooy: hap &
maad hī to wexe vp into his pe

ple/ he hap zouen to hī pe blessinge
of alle folkis: ⁊ he hap confermed
his testament on his heed/ he hap
kouse hī in his blessyngis: he hap
kept his ooth to hī/ ⁊ he hap fonde
grace bifore pe izen of pe lord. ⁊ he
hap maad hī greet in pe biholdīg
of kyngis: ⁊ he hap zoue to him pe
crowne of glorie: he hap ordeyned
to hī pe cūelastīge testament. ⁊
he hap zouē to hī pe greet pūthod.
⁊ he hap maad hī blisful ī glorie.
to vse pūthode in fredom: ⁊ to ha
ue preisynge in pe tunne of hym/
⁊ to offre to hī pe worpi encense. into
pe smel of swetnesse ¶ pe pistle on
pe threlfte day ¶ Isaie. lx. c. ij

Ise pou wrīn. ⁊ be pou lyztned.
for pi lyzt is comē: ⁊ pe glo
rie of pe lord is sprūgen vpō pee/
for lo pe derknessis schulen hile pe
erpe: ⁊ mirkt schal hile peplis/ but

ye lord schyal rise on yee: & his glo
rie schyal be seen in yee/ & hey ine
uen schyulen go in yi lizt: & hey yi
uen schyulen go in ye schyuynge
of yi risynge/ reule yi yen i ayns
& se: alle yese uen gadrid to
gidre. yei be comē to yee/ yi sones
schyulen come fro fer: & yi douztris
schyulen rise fro ye side/ pāne pou
schyalt se & schyalt flowe. & yi herte
schyal wondre & schyal be alargid:
wlyāne pe multitude of ye see is
cōuertid to yee. ye strengpe of he
yne is comen to yee/ ye flowinge
of camels schyal hile yee: ye ledēris
of dromodis of madian & of effa.
alle men of saba schyulē come bring
inge gold & ensence: & tellynge he
rynge to ye lord

ye pistle cō ye cūmū
on pe vigil of ye day/ lesne. lx.c

Rise pou ierlm and be pou lizted.
for yi lizt is comen/ & c

seke yis

pistle on fry. day. ȝe schul fynde
it writtī al out pe nexte pistle to
foze. ¶ Here sueþ now pe pistle
of pe vtas of fry day. Isaie. xxv. c.
ord my god I schal worschipe
pee: & I schal zeue þonkyngge to
þi name/ whiche doist merueilos
þīgis/ þin oold cōsel be it mand
treuþe. lord þī arm is þankyngge lyk:
god of oolus crowne of hope. which
is cumy rowned wiþ glorie/ pe dele-
rt be it wel dyerid: & pe wildrues
se of Jordan be m̄ wel dyerid/ & my
peple schal be pe helpe of pe lord:
and pe magiste of god/ & it schal be
gadrid to gidre. & mīsoned bi god:
& lyon schal come wt ~~euerlastyngge~~
þonkyngge & wiþ eiūlastīge gladnesse.
upon his heed þonkyngge & glad dyc
re/ & I schal opene floodis in mon̄
teynis. & I schal brekke fontēys in pe
myddis of feeldis. & I schal zeue ītō

ye erpe pristinge wipoute watris:
¶ my child schal be enlyzed. ¶ he sch
al be lifid up. ¶ he schal be ful hiz
ze schulen drawe watris in ioie. fro
ye foũteyn of ye sauyour: ¶ ze schu
len seie in ytʰ day/ be ze aknowe to
ye lord: ¶ inũde ze ye name of hi
make ze ye ỏtues of hi knowen in
peplis. sigge ze to ye lord: for he hap
do merueilouse pĩgis/ schewe ze ye
se pĩgis in al erpe: seip ye lord al
mygty. ¶ ye pistle on aischined
¶ he lord seip yese. nisday/ isa. xij.
pĩgis/ be ze ioinid to me in
al zoure herte/ in fastinge ¶ wepig
¶ wetinge: ¶ kerue zezoure hertis
¶ not zoure clopis/ ¶ be ze conũid
to oure lord god: for he is bẽigne
¶ miciful. paciẽt. ¶ of mykle miq
¶ abidinge cũ forzeuynge on ma
lice/ who woot if god be conũid
¶ forzeue: ¶ leue blessinge aft' hi:

sacrifice & most sacrifice to oure god/
synge ze wip a trūpe in syon: halowe
ze fastinge. & clepe ze cumpenye/ga
dre ze to gidre pe peple. halowe ze pe
chirche: gadre ze to gidre olde mē. ga
dre ze to gidre litil childre. & conkīge
pe brestis/aspouse go out of his bed:
& aspousesse of hir chaūbre/prestis
pe mynistris of pe lord: schulen we
pe bitwixe pe porche & pe auter: &
schulē sei/lord spare pou. spare pi
peple: & zeue pou not pī eritage ito
schenschip. pat nacoūs be lordis
of hē/why seien pei among peplis:
where is pe god of hē: pe lord loue
de gelously his loud: & sparide his
peple/& pe lord answerde & seide
to his peple/lo i schal sende to zou
whete & wijn & oile/& ze schulē be
fillid wip po: & i schal no more ze
ue to zou schenschip among hepī
nes. sep. pe lord almyzty //. pe

pistle on pe pursday nexte after asch
In po dayes. Wednisday. Isaie
sayinge exedyne til to pe dep/
And isaie pe prophete pe sone of amos
entride to hȳ & seide to hȳ/ pe lord se
ip vese vīgis/ disposse pī hous: for
pou schalt die & pou schalt not ly
ue/ & ezechie turnede his face to pe
wal: & preiede pe lord & seide/ lord I bi
seche: haue pou mynde I biseche. hou
I zede bifore pee in treupe & ī pfit
herte/ & I dide pt. pt was good bifore
pī izen/ & ezechie wepte wip greet
wepinge/ & pe word of pe lord was
maad to isaie & seide/ go ꝑ & seie. to
ezechie/ pe lord god of dauip fa
dir: seip pese pīgis/ I haue herd pi
preier: & I sai pi teeris/ & lo I schal
adde on pi dayes xv zeer: & I schal
delyuere pee & pis citee. fro pe hond
of pe kyng of assiriens/ & I schal de
fende it. seip pe lord almyzty// & pe

pistle on ye fryday next after ayleth

A. The lord lyued my sayntes.

god kep yese pigis/ and you:
wette you not/ as a tramps elyan
ce pi voice: & schewe you to my pe
ple. her grete trespasse. & to pe ho
us of jacob her synnes/ for yei seke
me fro day into day. & yei wolē kno
we my weies: as a folk yt hap dō
rytfulnesse. & yt hap not for sake
pe dom of her god/ yei pien me
domes of rytfulnesse: & wolē neize
to god/ wher fore han we fastid & pou hast
it not? we mekiden oure soulis
& pou knewist not/ lo zoure wil
is founden in pe day of zoure fastig/
& ze askeu alle zoure tetonus. lo
ze fastē to dyuūgis & stryuyngis.
& smytē wip pe fist wickidly/ nay
le ze faste as til to pis day: pat zoure
ny be heerd an hyz/ wher such is
pe fastīge whiche I chees: a man

to turnente his soule by ray: wher
to bynde his heed as aferde: & to
make redy a bak & aulter wherer
pou shalt offre pis offring: and
a ray acceptable to pe lord: wher
pis is not more pe offringe wit
ayejchees: & vnlyke pou pe lyn
dings to gidre of vnpure. sij of
swelle. relefe pou hurpis pinge
soul/ kepyle pou hem fre pt ben lyo
kil: & lyche pou edye hirpin/ lyche
pou heed to an hugry man: and
bring in to yi hous. ned y men
& herlooples/ blinde pou feestinge
ful men: hyle pou hyr & disposse not
pi fleisch/ pat is hyopar cupacabre
pine pi ligt schal breke out as pe
morowtyd: & pin helpe schal rise
ful soone/ & pi rightwisnesse schal go
biforc pi face: & pe gloxie of pe lord:
schal gadre pee/ pane pou schalt
clepe to help: & pe lord schal here/

you schal trare: & ye schal cæ/ lo I am
ꝑsent. for I am ẅrathful yi lord god//.

ye pistle on ye saturday next after
ashwednesday//. Cap. ij.

The lord god seip yese þīgis/
if you takist albey a chapme
to ye myddis of pee: & reflist to
holde for yi hungir: & to speke þt
yat is profitip not/ whēne ꝑ schye
dist out yi coule to an hūngri mā:
& fillist a coule turnerid/ yi lizt
schal rise in derknessis: & yi derk
nessis schulen be as mydday/ &
pe lord yi god schal zeue euere
reste to pee: & schal fille yi sou-
le with schynyngis/ & I schal delp-
uere yi boones/ & you schal be as
a watir gardeyn & as a welle of
watir. whos watris schulē not
faile/ & ye forsaken þīgis of wol-
dis schulen be bildid in pee: & you
schalt reise pe foūdemētis of ge-

ye pistle on ye firste monday of leute

De euelis.

vnto my shepe. ⁊ I shal delyuere
hē fro alle pleus. m̄ wherfore pe ne-
ren scatud: m̄ pe dey of cloude and
of derknesse/ and ⁊ shal lede hem
out of peplis. ⁊ I shal gadre hem
fro londis. ⁊ I shal bryngē hē into
her lond/ ⁊ I shal fede hē t pe hil
lis of israel. ⁊ ryuers ⁊ m̄ alle ha-
bitacōis of erpe/ ⁊ I shal fede hē moost
plenteuous pasturis. ⁊ pe lefenesse
of hem shulē be m̄ pe hye hillis
of israel/ pere pei shulē reste m̄ gre-
ne erbis. ⁊ I shal fede hē on pe hillis of israel/ ⁊ I
shal fede my shepe. ⁊ I shal make
hem to lygge: seip pe lord god/
⁊ I shal seke pat. pt̄ was lorn. ⁊ I sch-
al bryngē ayen pat pt̄ was out a-
wey/ ⁊ I shal byndē pt̄ pt̄ was bro-
kē. ⁊ I shal make fat pt̄ pt̄ was
sijk/ ⁊ I shal kepe pt̄ pt̄ was fat and
strong. ⁊ I shal fede hē in rom. ⁊ iust

fete

manyfeste ſeyn ye lord almyȝty. ¶ ye
pitheō ye firſte tenyſday of lēte //
IN yo ¶ Iſaie. ye fyue fifty. c.
maes ſhue ye ſhete waſhen
me/ make ȝe ye lord whyle ȝe maȝ
be fownen/ doeȝe yt to yeke maȳde
ye is nyȝ/ an vnclenſful man ſey ſelle
ſyn thop ſhalt a blaknde man/ ſeyth
ſuſe ȝonȝus/ ȝ trewe ſye ſyght to ȝt
lopith ſye ſyn. ȝeue thop vñ ſeuthe/
ſeyth ſye lord ȝeue thop vñ ſeuthe
ſeuen ſythes. ȝ ſeuen ſythes ſhalt
ſeuen ſythes ſeuen ſythes ſeuen
ſythes ſeuen ſythes ſeuen ſythes

yat etyr/ so schyal be my word. yt schyal
go out of my mouȝ/ it schyal not t̄
ne azen vorde to me. vt it schyal do wh=
at eũe yigs ȝ vsolde/ it it schyal hsue
pfyerne in yele yigs: to wlyche ȝ
kenne ic ley ye lord al kunyȝty. Lection.
ye thurſ wednday of lete ex. xxxvij
ny ȝo lare. ye lord kende to moi
ſes. Hye pou to me ante yelu:
Hie ȝ ye/ ȝ ȝschal ȝeue to peemble
offrun. ȝ ye lare to cumdomne
as wlyche ȝ hare thenken: yat pou
techye pe dyuision of chael/ made
ȝ hase hy angrysshe wem/ ȝ mor
tal Chepenun ye yu of gode: ȝ kende
to ye chyldre of, chuze ȝ hyere: ȝ ue
burnenge en to zou/ ȝe yan chon
ȝ vn ȝ zou/ ȝ ony vigo of qwelmoũ
ȝ madȝze clyuen telle to hem/
ȝ wlyche moues hadde kyd: adou
le ȝ hue pe yil/ ȝ ye glorie of ye lord
vnkelde on fyuay. Thelter ȝ my

adoute. ſyxe dues / forſope in pe ſe-
ruyce day pe lord depde yt: ſo pe
ryghte of pe doute / forſope pe ſe-
ruyce of pe glorie of pe kyngdome
of heuen / forſope pe ſeruyce
of pe ſoule / forſope pe ſeruyce
of pe bodye / forſope pe ſeruyce
of pe goodes entrede into pe myſ-
pe doute / t ſyxe into pe myſ-
pe ſeuentiest ſi ſeruyce

pe pyſt
le on pe ſame wednesday of
leute / ſy. regū. xix. chapitre

I pe myd ele ſeuentiest yere
of pe age / t pe leſte pe kyng
ſolomon / ſonne to dauid / be-
gan to reigne / pe xiij day of
may / ſonday / ſo pe ſame day
pe lord depde yt: ſo pe ſeruyce
of pe doute / forſope pe ſeruyce
of pe glorie of pe kyngdome
of heuen / forſope pe ſeruyce
of pe ſoule / forſope pe ſeruyce
of pe bodye / forſope pe ſeruyce
of pe goodes entrede into pe myſ-
pe doute / t ſyxe into pe myſ-
pe ſeuentiest ſi ſeruyce

¶ Ye pist
le on ye firste yur: day of lente //
¶ Ezechiel xviij°

In ye begynnynge of ye lordes
ed to me ye sayenge, what is it
ye frutful vyne above ye pro-
pe londe of Israel? Shall
ne any ofye lordes ben made
admyred? Lyne lompe lange

pis parable schal no moze be-tō
apprōche moze vn-to him/ to alle
comūs ben vnyne/ as pe coūle of
pe fadir: to-gas pe coūle of pe
sone/ pilke coūle p^r-ap schame.
schal die/ & vnclenes is fuld-wrap
dun & vnkyndenesse-etyp nor-t kyndr.
& reuly not his wen to pe dedis
of pe kyng of hemel. & nedouty
not pe wyfe of his neyboze/ and
nezep nor to awēnū nedouli-ō
wip vdene bloodis & mekip not
amall loxy. zeldip pe used to pe
dettour. mawgdip no pyng vn-re-
olence. zeuep his breed to pe hū-
gry. & hilip anakid mā wip ataw/
leuep not to dlure. & takip nedy
moze/ turnep alzep his zyen fro
wickidnesse. & wrekip trewe dom
vnwiz men & wam/ & gop-ep-wip
commādementis. & kepep domes
pr^he do trupe. pis is anoper mā/

he shall lyue in lyf: sey ye lord god
yat ye gendry alone apeer. the
vpon our bloed: troy con of yese
pigs/ & soyely not tonge alle pese
pigs. Wherfye shal lyue wyse
he sey vm alle pese abominable
pigs: he that dye by deep/ his blo
od shal be on hy/ yf ye gendry
alone. Wherfye sey alle ye lymes of
his sammishyng he bide: & dyeby
thou moga lyk yo. & sey my com-
ebe gup tmp ordinaunces/
yis tone shal not die in ye midd
nedde of his fadr: but he shall li
ne in hys/ so yis fadr made fulf
yalenge. & dide vnlem to his bo
ne. & thou myte yuel in ye myddl
of his people/ to he sined in pelys
sacrifice/ & je seuen/ vbl berp
nedge wiche dnelle ye sone of ye
bull. & fyfe to sone: sey ye sone
assendre born & cattlaimde/ ye

¶ Pe pistle on pe fir-
ste ~~pistele~~ friday of ꝺene leute//
¶ Celebnel. xviij°.

tolle sey ye lord god: & not pt lyche
mutid to hule wees & lyue: for
soperfaustful man turnep awey
yt silf fro his rytfulnesse: & doplue
kidnesse vi alle hule ablompnacoūs.
wlych a wicked mā is wont to vso
che: wher he schal lyue: alle hule
rytfulnesse wlyche he wrouzte:
schulē not be had in mynde/ his
trespassynge wlyche he trespassede.
& in his synnes wlyche he synnede: he
schal diem po/ze cendē/ pe wer of
ye lord is not euene/ pfore ye hos
of israel yeueze/ wher my weys ar
not euene: & not mor. zēn weies
ben afterwarde for wyche ane rit
ful man turnep awey yt silf fro
his rytfulnesse & coplandeth vnes.
he schal dien in pe/ the schal diē pe
vnrytfulnesse schuld he trauayle/
& ashēne alwaied mā turnep a
wey yē silf fro his vnclannesse

wyche he wrouste. & cop tom &
rystfulnesse, he schal cumplenie his
soule/ for he bileldõge & trõge a-
mep hi[s] folc. so alle hise wicke-
nesse wyche he wrouste. schal
bueriyst & schal nordie/ sep pe lo
ad almyzty.

pe.1. lessoñ on firste
satu·day of leute temtrono. Hvj.

Tepo mies monnes sprake to
pe lozd & sede/ 2 3 hyt is pe-
ry pt sepuaname: trompe isy dyed
inge plas of hyenene/ & bleste p"
pi peple wrad: & pe lond wipthe
you hast zoue to me. & pou hast
taust to oure fadzes. pe lond ho-
wige wypnyth & hony/ hest pou
rafael: to day pt loke gods comaide
e to pe: pt pou to pe se comaide-
ments & domes/ pt pou kepe and
alle of al pi herte: & of al pi soule/
pou hast ajole pe lozd to day: pat
he be god to pee. & pou go in hise

weres. ⁊ you kepe yͤe ~~yestus ⁊~~ seruy
monyes. ⁊ hestus ⁊ domes. ⁊ obeie
to yͤe cõmãdementis / so ye lord
dyees yee to day. yͤ you be aspetual
peple to hī. as he spak to yee / ⁊ yͤ
you kepe alle yͤe cõmãdementis
⁊ he schal make yee hyer yã alle
folkis: whyche he made ĩto his na-
me. ỹ fame ⁊ glorie / yͤ ỹ be ā holy
peple of yͤ lord god. as he spak
to yee.

¶ Pe. y. lecciõ on ye firste sa-
turday of lente. ¶ Deuteronomy. xj.

¶ In yo. mes mouthe seie to ye
sones of israel. Kepe ye ỹe
cõmãdementis whyche ȝ comaũde
to ȝou to day. yͤ ȝe loue ȝour lord
god. ⁊ go in alle hise weies. ⁊ drede
to hī. ye lord schal distroie alle yese
hepin nacciõis before ȝou / and ȝe
schulen wynne possessiõ of folkis more
⁊ stronger than ȝe / eche place whi-
che ȝoure foot schal treden schal be

zoure/ fro pe rede ſee t fro pe ryuer. t
fro pe gret flood eufrates/ til to pe
weſt ſee. ſchulle be zoure termes/
noon ſchal ſtonde azeyn zou/ zoure
lord god ſchal zeue zoure enmyes
dyede. t zoure mynde dyede on ech lod.
wherby ze ſchulen trete. as he ſpak to
zou. lay oure lord god ¶ pe pridde
leſſon on pe firſte ſatday of leute
In pe dayes ¶ pe. y. mac. y. c
pe kyng made his gret feſt. whyle
pei eſſide ſauntle for pe peple of
mel ſoudrie langage. t pe opyne
anſwerynge t coyne/ gaue to hel to
zou. t hane mynde of his teſtament
pat pe ſpak. to abrahan iſaak t ja-
cob. hile pese ſeruauntis. t zeue hert
in zou alle. pt ze worſchype hi t do pe
wille of his/ wip gret herte t wilful
in pat. opene pe lord zoure herte
in his lawe. t in hile hestis. t make
pe pees/ pat he graciouſly zoure

Preuȝ þe redilich to ȝou: neuer
for falle ȝou in yuel tyme pelȝrȝ ioȝ
god/ pe.iuy. lessoũ on pe same sa
ũd of alle ſaturday next. xxvj
yȝre ȝare may an .vc. þ
yole pou .vs. þ ſal elle pou .vs. þe
lyt of pr̃ manful angre/ þ cum pe
dyede on hyȝt me þet ſouȝten mot
poe. pt̃ pei vnouse pt̃ no ȝũd ſt̃.
t̃ pes telle ouc pt̃ pou .....
rede pt̃ hond ou ȝyfe me ſtrenȝe
pei ſay pt̃ ȝonger/ ſay ey my mouse þe
lord ur oste pe ſigt of hys ſuuerayne
ete pou ſigalle be warre ſo þ
þer kynge peeas & welcume þa
p̃ mone of god is our vilen ſ lord/
made pou neuer ſuerus. ſ ſtrenȝe
pou mamelis. ſlorſe pe ȳcend
pe ryt awl. mese ȳ. þ ſeuȝ vẽgaũce
ſchete out ſe ſtrake alsey pe adul
ſare. ſ tumẽt pe euerych hate ȳ
pe tyme. ſ haue not myndde on pe

ende: yt ye telle out yi marueilis.
ye lord oure god. ¶ pe fifte lessoun
on pe firste saturday of lente daniel.

In ye thries xii. angel of ye lord. xii.d
smot dou wt azarie & yule felo
schip into ye furneis: & smoot ye
flambe of ye fier of ye furneys.
& made ye myddis of ye furneis.
as ye wynd of eem blowinge: & ye
flambe was made yeld out aboue ye
furneis. by mynde & tourny aboue
& brent out & ascende vpp of altres.
& fond bifore ye furneis: & vtterly
ye fier touchide not hym. ney made
sory. ney dide ony yng of disese/ pn
ne pese pre as of oo mouy. heriede &
glorifiede god: & blessede god in ye
furneis & seide/ lord god of oure fa-
dris. you art blessid. & worpi to be
preisid: & glorious & aboue enhaūsid
into worldis/ blessid is ye name of
yi glorie whiche is name is holy.

t worȝe to be yeried. t aboue ēlyeū
sid ito worldis/ you art blessid in pe
holy temple of pi glorie. t aboue
pisable ito worldis/ you art blessid
in pe trone of pi reume. t aboue pi
sable. t aboue enhaūsid to worldis
you art blessid: pt biholdist depis
sif bathis/ t sittist on cheerubyn. t
art pisable t aboue enhaūsid ito
worldis/ ¶ pe pistle on pe secōde
mōday of leute/ ¶ Daniel. ix. c.
d. In po dayes maydel priede to
pe lord t seide/ oure lord god
pat ledist pi peple out of pe lond
of egipt in strong hond. t maadist to
pee a name bi pis day: we han synned.
we han do wickidnesse lord a-
gens pi rightwisnesse/ t bi resonyng pat
pi wraththe t pi strong veniaūce
be turned awey fro pi citee ierl-
sem t fro pi holy hil/ for ȝoure
synnes t for pe wickidnesse of oure

fadris:

fadyng: veelin ⁊ yi peple ben̄ clyen-
clyp to alle men vi owr sauyens
but nowe owre god here pou. pe pier
of yi fermult ⁊ pe vilentigas of yi.
⁊ clyeuse yi face ou yi sayntewarne.
vhyche is sorlaken/ my god for yi
gis house toū yi er ⁊ here cpeme
pu3en ⁊ sepe disolmacoū ⁊ pere
on vhyche yi name is depn to help/
for not in owre justifyngis. use tē
foxy mekely preys bisoxe yi face
yat ⁊ yi mysmye marci towgh/
lord here pou. lord be ꝑ pleſan ⁊ ley
re pou ⁊ do/ my lord god tarye pou
not for yi gis. for yi name is depnd
to help on pe ⁊ pe. ⁊ on yi peple lord
owre god/ pe pistle on pe secōde tewe
sday of lente. ij. reg. xvij. c.

In yo dayes pe lord of helyd
was sad to ese. sayinge/
rise pou ⁊ go vnto sarepta of sidon
and pou shalt dwelle pere for

[illegible] to my mynde to my [illegible] pey-
ye of the fee pree/ the wos 4 yede into ca-
tepha of romes/ 4 my mynde he had be
come to pleyne of the vnkyndnesse
wronge & robbynge that he had
to me/ 4 the vnlouenesse/ ye
lord god knowe/ for I thynke to breke
no bonde as myche as made in chrysty
es name may take 4 plat of grounde
apostel/ to gyue vnto his owne vse
vse 4 make it to me 4 to my fore-
ye ioye ete 4 one/ 4 else sede to fyr/ myle
pou dyea. but go 4 make pe fyr ca-
dle/ pepele make pou ende of some
of ye litel mele. and lay it by/ and
be ordeyne. 4 bryngge pou to me/ fo-
the 4 shall make it pou. to pee

pe pistle on pe.ij.sned
mysday of lente/ after. xxij. c. //

In the name of the father and of the sone and of the holy ghost amen. Here begynneth a tretyse of the .vij. werkes of mercy bodily and ghostly. And fyrst it is to vnderstonde that the werkes of mercy be called bodily or ghostly for as moche as they be doon vnto the body or vnto the soule of man. And ghostly werkes be more worthy than bodily werkes as the soule is more worthy than the body. And bodily werkes be called werkes of mercy in two maners. That is to wete werkes of mercy to the body of man in this present life. And werkes of mercy to the body of man after this present life. Werkes of mercy to the body of man in this present life be these that folowen. That is to wete to fede the hungry. To gyue drynke to the thirsty. To clothe the naked. To herber the pore man out of house. To vysite the sycke. To delyuer the prisoner. And to bery the dede. Werkes of mercy to the body of man after this present life be these. That is to wete to pray god for the quycke and the dede. That god of his mercy wyll forgyue them their synnes. And bryng them to the blysse of heuen. Now shall ye vnderstonde that there be .xiij. maner of synnes that crye vengeaunce before god. Of the which synnes the fyrst is wylful murther. The second synne is the synne of sodome. The thyrde synne is the synne of vengeaunce axyng. The fourth synne is oppression of the pore. The fyfth synne is to withholde the hyre of the hyred seruaunt. The sixth synne is to make men to do wrong in iugement for mede or for fauour. The seuenth synne is robbery. The eyghth synne is to make a custome of synne. The nynth synne is to take away the ryght of the pore. The tenth synne is to defoule wedlocke. The eleuenth synne is to breke the vowe of chastite. The twelfth synne is to oppresse the widowe and the fadirles. The thyrteenth synne is to refuse to helpe the pore whan he may. Now shall ye vnderstonde that there be .iij. maner of synnes that be called synnes of the holy ghost. That is to wete synne of malyce. Synne of presumpcion. And synne of dyspayre. Synne of malyce is whan a man doth synne of malyce ayenst his conscience. Synne of presumpcion is whan a man wyll not forsake his synne for the mercy of god. Synne of dyspayre is whan a man

alle pīgs. I moun ꝺ yat ꝺzen stondip
pī mugste/ I mow lozd kynǧ of hīgs
god essaluzyst. Haue pī ꝺay on pī
peyst/ en oure enemyes ꝺoten lese
us. I to obey pī ernage/ ꝺisque not
pī peet. Wyche pou ꝺzeadouzst to
gyue/ here pou my pīer. I we pou nī
shal to pe lost. I to pepare of pīn er-
tage/ I turne pou oure mourneyge tō
one. pt we bryngе here pī penne lo-
ꝺ/ I dole pou not pe mornys of mē
yerynge pee lozd oure god/ **pe pnsshe**
on ye secōde ꝺurstay of leute.

In yo mes. Feruye. I vn. c.

Ye lozd god seyp pese pynges
nyght ī pe man pthoghtyngemen.
I seyp dethy hys ame. I yus hyertgo
ne thingp so ye lozd/ so; he dyat ꝺeas
hyamed en dete/ I ye cītyal no; se wh=
yche god seyal amendyt ye seyalde=
ꝺuelle en amendelle en dbet en velde
offeltuelle I en abitalle/ vlelde is

pe wem pt trusty in pe lord: & pe lord
schal be his trust/ & he schal be as a
tre wheche is plaunted ou wattris: whi
che sendip his woris to moisture/ &
it schal not drede: when here schal
come/ & pe leef pof schal be grene &
it schal not be moued in tyme of dru
ghte: nep ony tyme schal faile to
make fruit/ pe herte of man as schal
wide & pserchable. nep may not be
soust: who schal knowe it: I am pe
lord sekinge pe reynes herte. & preuyng
pe reynes eyre kyndenes: & 3eue to
eche man aft his wey. & aft pe fru
it of his fyndingis/ seip pe lord almy3
ty.

The pistle on pe .iij. friday of
leute/ Genelis. xxxvij. c.//

I u po thies/ Joseph seide to his fa
per. here3e pe fadir me. I am rea
dy/ I seide pt he bidde me to gon
hidir: & pt was myn hondful wole and
good/ & pt zoure yondfulis schoten

.e.
iii

aboute. & worschipnde my lyf & al
his brip̄en auisende. whiche pou schalt
be oure kynge. eip̄ we schulen be ma
ad suget to pi lordschip. & p̄fore pis
rule of siȝenes & wordes. myȝtist
tude pe mundschipe of enuye & har
rar. & iolep thy moyr siȝene. whi
dde hi toolde to pe brip̄en & sede. thy
by a siȝenene. p̄t as pe sitte & pe mo
ue & enlenene stedis. worschipnden
me. & whānne hi hadde told pis sie
ne to his fadir & brip̄e. his mā vn
nede hi & sende. whatt nede pis sie
nene to tel. pe whiche pou hast
seen. whep̄ it pi modir & pi brip̄e.
schulē worschipe pee on erpe. p̄fore
his brip̄en hadde enuye to hi. for
pe pe fadir bileld p̄ynly pis pig
thyng whānne his brepren absente
thēm. aboute floctis of pe fad
to be kepte. schulden ete. & iolep. pi
brip̄e kepē thy cy. & sidyenes. &

me you: ȝ ſchal ſende pee to hē/ & whā
me ȝelep anſwerde. ȝan web/ ȝ ſhuel
ſende/ go pou & ſe whych alle þīgs bē
eſt ſuentis ye bxiþē & ſchyeep: & tālle
you to me what is dō/ ȝe was ſent
fro ye valey of ebzon: & cam to hy
dyem/ & anon fond hī enyngē i pe
feld: euȝ ſchȝīge/ & pe man ſpāk
what he ſoughte/ & ye anſwerde/ ȝe-
ke my bxiþen: ſchewe you to me
where yei kepe ſhackis/ & pe man
ſeide to hī/ yei ȝeden awey fro þis
place/ for hope ȝ yerde hem ſeyngē/
go we into nothaym ſ ſolep ȝede ac
ter his bxynē. & fond hem i nothay
m ſ whanne yei hadde ſen hī
far. bifore þt he nezede to hē/ yei
ȝauen to hī ſee hī. & ſpake to gī/
to pe dyenere ouuep/ come ȝe. loo
we hī. & ſende we hī into amoth
aterme/ & we ſchulē ſee/ a wilde
beſtful wickid: hap deuouꝛed hī/

& yame it schal spere: wch his dee
mes pfite to yt/ sopely ruben here pr:
& cuthsite to delyde yt fro yer hon
des: & sede/ ne we not pe lyf of yt:
wer yt schyete we our his blod/ yt caste
ze yt ito a noold afterne. wyche is
wildirnesse: & kepe zezoure yondis
gultes/ for sope he sede pr: Willige
to delyde yt fro yer yondis. & zelde to
his fadir

Pe pistle on ye secōde saturday of lente

Genesis. xxvij.

In yo dies redem sede to ysa
lone jacob/ & yerde pr̄ sō sue
lyngge wip clen yn yor: & sede to hī/
lyngge pan to me of pr̄ huntinge: and
make pan metis yt̄ I ete/ & yt̄ I bles
se pee bifore pe lord: bifore yt̄ I die/
now yfore my sone, assente to my
mōsels: & go to pe flok/ & bringe
pou to me two pe beste kidis. pat
I make mete of yo to pi fadir. wch
schal ete gladly/ & yt̄ he may blesse yt̄ er

hym yn no nete. & he hym ete: he
wolde yee bifore pt he die/ to whom
moch answere/ pou shouldst pat
shal my hors se an hey men' alle
ymen seye/ thy fadir toucheth
selp mesy bede lette he gelde pat
shalle come hi/ & lette he bryng
mustynge on me' for vlesinge/ to
whom: ye nodir selde/ my sone pe
custynge he me/ oonly here pt my
goodis & bryng patpy sonde
& hegede & bxouge. & zuft to his
pt he dide made no3 moche as he
made he fadir wolde/ & pe doyne
pembis ful goode dopis of emu.
pt he dide he hadde at hoom diuise
he dis/ & he cumpanie pe hyrdis
ne pe make pigus of pe nethe/ &
he zef sem & bttes pe hem made
he he hadde take/ & bysme pere
men bxouge/ pe seide my fadir/

I

& he answerde I here/ who art ꝓ
my lorde? & jacob sede/ jam elau pri-
me gredzid sone/ & haue don to pe. as
pou commāndidist to me. rise pou &
sitte & ete of myn hūtinge: pt pi sou-
le vlesse me/ eft I seide to pi fa-
ne/ my fone how myzte pou fynde so
sone? & he answerde it was god
dis wille: pat pis pat I wolde. schulde
come sone to me/ & I seide sede/ my
sone one pen lyndze: pt I touche pe/
& pt I ꝑue. wher pou art my sone esau
or nay/ he nezede to pe & drow/ and
when he hadde felid hit. I seide/
sopely pe voice is pe voice of jacob:
but pe hondis of esau/ & I seide he
not jacob/ for pe hery hondis of
hī pe vnselle of pe muze fone ꝑfyte
I seide blessid hit & sede/ art pou my
sone esau? & he answerde/ I am/
& I seide sede/ my sone & bringe pou to
me metis of pi hūtinge: pt my soule

vlesse pee/ & whan3 shall hadde bro-
ught ete pele nedis bzouzt: and bzou-
te also wyn to shank/ & whane pis
was dzalle: shall take to his/ mane
you hadde: & zeue you to me hos/
yastly mynded & hastely. & anoon as
shall folde pe doun of hys clopis
ye vlesse hit & take/ to pe doun of
my bowed ye doun of abedful
wyfe pe lord hym blesse/ god zeue
to pee of pe tow of heuene & of pe
fatnesse of erpe: abundaunce of whete
& wyne & oyle/ & peples serue pee:
and hynagis worshype pee/ be you
lord of pi bzepen: & pe sones of pi mo
der be bowed bifore pee: be he curs
ed pat curssip pee/ & he pt blessip pee:
be he filled wt vlessingis/ pat eprip yat
ab hadde filled pe world: & whane ja
cob was gon out. clan cam/ & brou
te in metis of pe hutige to pe fadir:
& sede/ my fadir rise you & ete of pe

hũtynge of pr̃sone. yat pr̃ coude bleste
me/ & ȝsaak seide/ wyth forlove ure ỹ.
whyche answerde/ & seid pr̃ fuste
gendrid sone/ ȝsaak dredde hi. agreet
sownynge. & he wondrid more pan
it may be vnlesed. & seide/ why perfore
is he. wyth e awhyle ago bowte to
me hũtynge takenyt ȝeet of alle pr̃-
gis bifore pr̃ you comest. & ȝsaak
hi. the he schal be bleſſid/ wyth ỹe pese
wordis of pe fadir weren hard. esau
wrade wip agreet cry/ & was astony-
ed & seide/ my fadir bleſſe ỹ also me/
wyth pe seide/ pr̃ bropir cam pr̃dētli &
took pi blessinge/ & esau addide/ rightly
his name is clepid ȝacob/ for he hab sub-
plantide me anoȝ tymes/ bifore he to-
ok awey my fuste ~~fyrste~~ gendrid
purgis. & now pe secũde tyme. he
maukyde pryuly my blessinge/ & eft
he seide to pe fadir. wher you hast
not reserued also ableſſinge to me.

I saak answerde/I haue maad hȳ pr
loyd: & I haue maad alle hise bryne
sugget to his seruage/I haue stablis-
hid hȳ in Wheete, Wyn & oile: & my
sone Wyat schal I do to pee aft' pese pri-
gis? to Wyom elan seide/Sadr. Wher
you haft ony so blessinge: I beseche
thee p' you bleesse also me/ & Wyan
elan Weyte v's greet zellinge: I saak
was stirid & seide to hȳ/ pi blessyng ge-
hal be in pe statuelle of pe cupe: & I pe
te is of heuene so aboue

pe pilche on pe pridde mōdiofficiente/ pe pe pe tiny book of kīgis pmy.

Hes naam̄ pryme of pe hye
maiestee of pe kyng of Glorie, Was sigbeat
mist. & worthyd amenas kyng/
& lord hi: pe lord yaf Wyte to Cirie/ &
pety he Was a strong man & Mirche
but he Was leprous/ & pese pe pries
zeden out of Cirie and. Adonias Was
pridd & pe lond of Israel al to

nichel. yat was in ye kernyse of ye
kyng of nacman/ ye whyche dame
sel sende to hyr lady/ yat ye kyng
lord hadde be at ye feste: whyche
is in samarie/ sopely ye feste shul
de hane ende hyr of ye leprie whyche
ye hap/ for nemman entende to
his lord. & tolde hym sende/ elisabel
of ye lond of israel: spak to & co/
mande ye kyng of hane sende to hym/
so yat he shal sende letters to ye
kyng of israel/ & whan ye hadde
don so/ ye shal sende lettres

vente his dopis & seide/ Wher jam
god: p̄ruey se & quyksene. for pis
kyng sente to me: p̄ j saue annm
of his lepre/ pertayne & se: p̄ ye
selue commaūde azens me/ & wha-
me elze pe man of god hadde hyed
pis: ȳt is p̄ pe kyng of ysrael had
de to sende his dopis: ye sende to
pe kyng & seide/ thy p to rende p̄
pi dopis: for me he to me: & wite he
p̄ ap̄rofete is in ysrael/ for naa-
man schal not wip hoze & dyare: &
sodeynly pe lorde of pe hous of e-
lize/ & elize sente to hȳ a messanger
& seide go yon & be pou wardeyn
vp pis mete pozam̄ pe p̄ste/ & stonde vp
al vpdepne pelue. for pou schalt be
ronde/ naam̄ pat was syk schal be
kept fro/ & grace p̄ pe schalde go
out to me: & p̄ he schulde stande &
fede pe flocke of his god: & p̄
he schulde touche wip his hond. pe

place of lep: & schulde cure me/ Why
abbana & pharphar floodis of D
mask: bē nor betir pan alle ye wa
tris of israel. pat I be waschyn in
yo. & be clensid? ¶ Soze wiſāne he had
be turned hī silf. & zede awey hauyg
indignacoū: his seruaūtis nezede
to hī. & spaken to hī/ fadir. pouz ye
pfete hadde seid to yee ageen vig:
certis you ouzte to do pou myche
moze now for he seide to yee: be
you waschen & you schalt be clē
sid; he zede doū & waschide. vij. sipis
in jordan; vp ye word of ye man
of god/ & his flesch was restord.
as ye flesch of a litil chyld. ~~chyld~~ &
he was clensid/ & he turnede azen
to his al his felowschipe to ye ma
of god/ & cam & stood bifore hī &
cōfessid/ & knowe. p̄ noon opur
god is in al erpe: no but only ye
god of israel. ¶ ye pistle on ye

tewsdday

tuysday in ye prydde woke of
In ye dnes [illegible] my. regn. mj
[illegible] of ye wynde
[illegible] made to chese [illegible] ye [illegible]
it myn howsbonde is wel / & ȳ kno
wist: ȳt yi seruaūt dyde god / & lo
ye creatūr. ȳt is ye to whom pe ar
te is owid / coniep: to take my seruice
to seruehī / to whom elle serue / whē
wolt pou: ȳt I to to yee / [illegible] to
me what pou hast in yi hous: sche
answerde / ȳ hand nāpt but [illegible]
yīg in myn hous: no but [illegible]
le. yi whyche I shal le answerd / to
whom he seide / go pou & aske yi lord
wyuge & aske of alle yi neyboris /
voide vessels not fewe. & entre and
dose yi dore: whan pe you art ī
pou & yi sones / pure oyle
vessels / & whan pe pou fyllest yo
fild: pou shalt take away / &
pou wāndrest / & dost pe forth on

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hyr silf & on hyr sones | per vpouzte
vessels & schezede vñ | & vshamue
pe vessels were ful. Sche seide to hyr
sone | bryngē pou zit. a vessel to me |
& he answerde | I haue nat | & peop
le stood | forsope sche cesu & schewi
de to pe man of god | & he seide | go
pou | & sille pou pe ople: & zelde
to pi creaūcer | forsope pou & pi
childre: lyue of pe residue | pe pist
le on pe prīde wednisday of lente |

The lord ¶ exody .xx. c.

God seip pese pīgis | onoure
pi fadir & pi modir: pt pou be lōge
lyuynge vpon pe lond. which pe
lord schal zeue to pee | pou schalt
not slee | pou schalt not do lecherie |
pou schalt nor do pefte: pou schalt
not speke fals witnessinge azens pi
neizhoze | pou schalt not couete pe
hous of pi neizboze | neipir pou &
hys seruse hys wyf. nor seruaunt

not houdmayde. not oxe. not alle.
neiþ alle þīgis þt ben hyle/forlope
alle pe peple hyerdē noises & lau-
wynges. þt is schrymynge hzius.
& pe soū of daroū. & pe hul smokīge/
& pa weiē aferd & schake wt iwand
dzede. & stodē afer & seidē to moises
speke pou to vs. & we schulen heer
pe lord speke not to vs: leste þa
venture we dien/ & moises seide
to pe peple/ nyle ze dzede/ for god cam
to þue zou. & þt his dzede schulde
be in zou. & þt ze schuldē not do sī-
ne/ & pe peple stood afer: forsope
moyses neizede to pe derknesse. wh
ine god was/ & pe lozd seide to him
moze to moises/ pou schalt seie pe
se þīgis to pe sones of israel/ ze sa-
en þt fro heuene i spak to zou/ ze
schulen not make goddis of siluī.
neiþ ze schulen to zou goddis of
gold/ ze schulē make an autier of

mak

ery to me. & ze schulen offre þ̃me
zoure vzent sacrifices. & pesible sa
crifices zoure scheep & oxen in eche
place: in which þe myude of myn
ynne schal be ye pitte on ye pri-
dde pursday of leute ¶ Jeremye. ē.
¶ In þo dayes þe word of þe ¶ vy.
lord was maad to Jeremye &
seide stonde þou in þe zate of þe hou
of þe lord: & þere þou seye þis word.
& seye al iuda þt entrē in þese zatis.
for to worschipe þe lord. here ze þe
word of þe lord / þe lord of oostis.
god of israel: seep þese þingis / make
ze good zoure weies. & zoure studies:
& I schal dwelle vnto zou in þis pla
ce / in whiche ze triste in þe wordis of le
gyng & seie / þe temple of þe lord.
þe temple of þe lord. þe temple of
þe lord is / for if ze vnclense zoure
weies. & zoure studies: if ze do dom
vnto3e eiþer man & his neizbore / if ze

wakeu not fals chalenge to a
couelyng. & to a fadu lees chyld. &
to albudouze: ueiꝑ schyed̄ out ī noēt
blood in yis place & go ou not aft̄ er
goddis. mto yuel to zou fals. I schal
duelle wip zou in yis place. in pe
lond wbuche I zaf to zoure fadris.
fro pe world & til into pe world.
seip pe lord al mygty. ¶ pe pistle
on pe prid̄e friday of lente/ mmiii.
¶ xx. c.

In po tiues pe sones of
israel. & al pe multitude: ch-
uen azens moyses & aaron & pei
weren turned into dispeuaūce. &
seid̄e/ zeue to us wat̄ yt we drin-
ke/ & whēne pe multitude was left.
moyses & aaron entrid̄e into pe ta-
bernacle of boond of pees & fel
louse to ye erpe. & eadeu to god
and seden/ lord god hey yerly
of yis peple/ & aperne to hem pa
trfour ansuelle of quail ouer/ pat

wh̄ane ye wer fillid: pe grutchyngꝭ
of hem ceesse/ & pe glorie of pe lord
apperide on hē/ & pe lord spak to moi
ses & seide/ take pi zerd & gadre pe pe
ple: pou & aaron pi britheren/ & speke
ze to pe stoō bifore hē. & it schal ze
yue watir/ & wh̄ane pou hast led wa
tir out of pe stoon: al pe multitude
schal drynke. & pe beestis per of schu
lē drynke/ pfore moises took pe
zerd pat was in pe sizt of pe lord. &
as pe lord comaundide to hī: wh̄ane
pe multitude was gadrid bifore pe
stoon/ & he seide to hē/ herez rebel
lis & vnbileeful/ wher ize moū
tis of pis stoon wat̄ to zou. & wh̄ane moises hadde
mad pe hond. & hadde smyte pe
stoon thries wip pe zerd: largist
watris zeden out/ so pat pe pople
dranke. & peiris drynken/ & pe
lord seide to moises & to aron/

for ze wileuede not to me. pt ze schu-
len halowe me. wifore pe sones of
israel: ze schulen not lede pese peple
into pe lond. wlyche z schal zeue to
hem / pis is pe wattr of azen seyinge.
peire pe sones of israel stryueden a
zens pe lord: z he was halowid i
hem / pe pistle of pe prudde satur-
day of leute / daniel. xiij. c.

In po dayes ayen was in ba-
bilonye: z his name was Jo-
achym / z he took a wiff ciclāne by
name. pe douztir of elchie: awōmā
ful faur z dredinge pe lord / for sope
hir fadir z modir wlyāne pei were
rizthul: tauzten hir douztir bi pe la
we of moises / sopely Joachym was
ful riche / z he hadde a gardeyn upe
his hous / z pe iewis camen to hi:
for he was pe mooste worschipful
of alle / z two oolde men weren of
depued Jugis in pt zeer / of wlyche

pe lord spak. pt wickednesse zede out
of babiloyne of pe eldir Jugis. pt se
meden to goũne pe peple/pese ru
gis vsiden ofte pe hous of Joachy.
And alle men pat hadde dounes cu
men to hem/for sope whãne pe pe
ple hadde turned ayen attir myd
day: silsanne entride & walkide in
pe gardeyn of hir housbonde/ &
pe eldre men saien hir entringe
ayein. & walkinge: & pei vicitẽ
out into pe couentise of hir/ & pei
turneden awey her witt. & vouside
awei her yzen: pat pei sauzen not
heuene: neipir bipouzten on riste
domes/ sopely bope weren wodid
in pe loue of hir: & pei schenden
not her sorowe to hem silf to gidre
for pei weren ashamed to schewe
to hem silf her couetise: willinge
to hegge fleischly vi hir/ & pei aspi
eden ech day: more busily to aspie hir

& ye toon saide to ye topir/go we
hoom: for ye our of nete is/ & pei
zeden out & departide fro hem silf/
& whanne pei hadden turned azen:
pei camen into o place/ & pei axi
den ech of opir pe cause: & pei kno
wlechide her couetise/ & panne in
comyne pei ordeyneden a tyme:
whanne pei myzten fynde hir alo
ne for lope it was don whanne pei
aspieden a conenable day/ sche cum
de fum tyme as zistir day. & ye prio
re may ago. Bip tho camelis a-
loone: & wolde be wasschen in ye
garteyn/ for why hete was/ & ony
man was not pere: ouertaken ye
thei wolde men hid bihoolding
hir/ pat sche sulde saide to ye camelis/
bryngge ze to me oile & oynemen-
tis: & dose ze ye cloos of ye gardy-
nar/ be waschen/ & pei diden as
sche hadde comaundid/ & pei dolde

ye wris of ye gardeyn: & zedē out
vi a posterne. to bynge yo pīgis
yat sche hadde comaūdid/ & yei
wisten not pt ye elde mē were
hid ynne/ sopely whānne ye tame
sels were gon out: ye tiro oolde
men risen & rūnē to hur & seidē/ lo
ye wris of ye gardeyn ben closid.
& no man schal seep vs: & we bē ī ye co
uentise of pee/ wherfore assente p̄
to vs & be p̄ medlid wt vs pt if p̄
wolt not: we schulē seie witnes
synge ayens pee. pr azonge man
was wt pee: & for pis cause p̄ lētist
out ye damesels fro pee/ & sulcāne
in hand by forbide. & seide/ ag wisch
ul be hē to me on eche side/ for if I do
pis. deep is to me/ for lose if I do nt.
I schal not ascape zoure hondis/
but it is betre to me to falle into
zoure hondis wip oute werk: pan
to do synne in ye siat of ye lord/ and

Sulsamme cried vp greet voice/ vnd
also ye eldre men axeden azēs hym/
forlove oon wan.7 openede ye dore
of ye gardeyn/forlope whanne ye
seruāūts of ye hous hadde herd
ye cry in ye gardēy: per felde ī hy
ye posterne to se what it was/ vt
affir yt pese oolde men spaken: ye
seruantis weren alchamed greetly.
for neiȝe was kuch alwold seid of
sulsāne/7 ye morowe day was meid/
7 whanne ye peple was come to to
achym hir housbonde: also pe.ij.
pītis. ful of wickide pouȝr. camen
azens sulsāne. forto se hym/7 per sei
dē bifore al ye peple/ seende ze for su
sāne ye douȝtir of elchie: ye wyf
of joachym/7 anoon per sente/7
sche cam wip hir fadir 7 modir 7
children: 7 alle kynes mē/ certis su
sāne was ful delicat eyen tendre:
7 fair of schap/7 ye wickide men

mandiꝫ. yat schulde be vnhyld.
for sche was keiled: yat namely so
yei schulde be fulfild of hyr fan
nesse/ yfore hyr kynesmē wepte
alle yt knewen hyr/ forsope ye y.
ffris ridē to gidre in ye mydàil of
ye peple. & setten yer yondis ō ye
yeed of yur/ & schye wepte & bihyeeld
into heuene/ & hur hyerte hadde trust
in ye lord/ & ye ffris ceudē/ whā
ne hye walkide aloone into ye gar
deyn. yis fulsāme entride wt hir ey
ghen clere. & schye dosside ye doris of ye
gardeyn: & lefte ye damoiselis/ & a
zong man yt was hid. cam to hyr.
& lay bi hyr/ cris whyle we we
ren in a corner of ye gardeyn: we
sawe ye vnkyndnesse & trūen to hē/
& we sawen hē nedid to gidre/ &
espely we myzte not take hī: for
ye was strongir pān we/ & whāne
ye hadde opened ye dore: ye schyn

te out/ but whyāne we hadden take
pis wōman: we alkidē who was
pe zong man & sche wolde not sche
we to vs/ of pis pīg we bē witnes
sis/ pe multitude to yē as to pe eldre
nie. & jugis of pē peple: & cōmēnde
yu to reep/ for lope sulfanne criete lou
de wr greet voice: & seide/ lord god
wrp oute ly gīnīge & ende. pt art
knower of hid pīgis. & knowist alle
pīgis. bifore pt pei be don. pt woost
pat pei han born fals witnessing
azens me/ & lo j die. whāne j haue
not don ony pīng of pese pīgis:
whiche pese men han maad mah
cioulp azens me/ for lope pe lord her
de pe voice of hir/ & whāne sche was
led to pe deep: pe lord reisede pe voice
of a zong child. whos name was da
niel/ & he criede loude wip a greet
voice/ j am clene of pe blood of pis
wōman/ & al pe peple turnede azē

to hyt & seide/ what is pis word:
which pou hast spoke:/ & wh ame
ye stood in pe myddis of ye: he
seide/ so ze cōnede dyldrē of israel.
nor deinynge neipir knowīge pt
pat is trelbe cōdemnede pe douz
tir of israel/ turne azen to pe dom:
for pei spakē fals witnessinge a-
zens hym/ p̄for pe peple turnede
azen wip hake: & pe eelde mē seidē
to hī/ come pou & sitte in pe myd
dis of us: for god hap zoue to pē
pe ono" of eelde/ & danel seide to hē/
departeze ze hē atwynne fer: & j schal
deme hem/ p̄for wham pou were
deptid p̄oon fro p̄ of: he depi-
de oon of hem & seide to hī/ p̄ oold
man of yuel dawes: nowe pi synnes
ben comē whiche pou wrouztist.
bifore deinynge vniust domes/ op
pressinge innocentis: & delyuerige
giltymē/ whanne pe lord seip/ p̄

schalt not slee an ĩnocent t wilt
man/ but nolde if pou say hym: sese
pou vndir what tree þ sawest hẽ
spekige to gidre to hẽ silf/ whiche
seide/ vndir an hawe ~~pomtre~~/ for
sope daniel seide/ rizthy pou hast
in pĩ heed/ for to pe aungel of pe
lord bi a sentence taken of hym:
schal kitte pee by pe myddil/ t
whãne he was lad awey: he co
maũdide pt oþ to come. t seide to
hĩ/ pou seed of canan t not of
iudey. fairnesse hap bitrayed pee:
t couetise hap mysturned pĩ hert/
pus ze diden to pe douztris of israel:
t pei dreden t spaken to zou/ but
pe douzt of iuda: suffride not zoure
wickidnesse/ nouþ þfore sese you
to me/ vndir what tre. sawest you
hẽ spekige to gidre to hem silf/
whiche seide/ vndir a blak porn/
for sope daniel seide to hĩ/ rizthy also

pou hest m̃ yn yeed / for ye aũgel
of ye lord dispelly & hap aswed.
y the kute peeby pe myddul & se
zou / þ for pe al pe puple crede lou-
de by greet voice & blesse ye
lord y^t kamp he y^t hopide in hi / &
pei ride to gidre azens pe.y. þis /
for daniel hadde coũtid he ũ her
olsne noup / pat pei hadde bore
fals witnesse / & pei diden to he.
as pei hadde do yuele azens pe
neizbore. / pei schulde do bi pe
lawe of moyses / & pei bisiede he /
tgiftes blode was called y^t day /
pe pistle on pe.iij. monday of
leute ¶ iij. book of kiġis .iij.c.

In po dayes whey þũne tur-
pens came to pe kyng & sede
biforn hi. of thyngis don longe / ny
ȝerdy bi ecchye / & pe wõma dwel
lyng in aboun hous. & ȝyldide at hym
in a couche / for sche pe prydde dai

aftr

after þt I childide: also þis wōman childide / t were to gidre ī þe hous t noō oþr was wiþ us ī þe hous. out taken us tweine / forþi þe sone of þis wōman was deed ī þe nyzt: for sche slepte t ouerlide hir t sche rood on þe fourþe part of þe nyzt on silence: t took my sone fro þe side of me þī hir mayde sle þinge t settide in hir bosum forþi þe sche puttide in my bosū hir so ne þat was deed / t whanne I hadde risen erly to zeue mylk to my so ne. þe aperide deed / whom I bihe eld diligentlier. vi cleer liȝt: t I þ̄ seynede þt he was not myn whom I gendrid / I sadde þe to þis wōman on silence / it is not so as þ̄ seist: but þi sone is deed. forþi þe my sone lyuep / sitzen vsurd sche seide / þ̄ heft for my sone lyuep: t þi sone is deed / t vi þis made þei seyneden vnforȝe

ye king/ yā ne ye kyng seide/ yis
wōmau seip/ my sone hym: & pi
is teed/ & pis wōmā answerip/ nay/
but pi sone is deed/ for sope my sone
lyuep/ þ̄ for e ye kyng seide/ bryng
ze to me a swerd/ & why āne per hyad
dē brouzt a swerd bifore ye kyng/
ye seide/ departe ze ye quik zōg chy
ld into tuey parties: & zeue ze ye
half to oon. & ye half part to pe
to þ̄/ for sope ye wōman whos so-
ne was quik: seide to ye kyng/ for
hir entrailis weren̄ moued: on hir
sone/ lord i biseche zeue ze to hir
ye quik chyld: & nyle ze slee hym/
azeinward sche seide/ ye he neipr
to me. neipr to pee: but be he de-
partid/ pe kyng answerde: & seide/
zeue ze to pis wōmā ye quik chyld:
& be he not slayn/ for sope pis is
ye modr̄/ þ̄ for e al ilmel hyerde pe
tou: which ye kyng hadde demed/ &

per dredden pe kyng: ⁊ ſawen pt
pe wiſcom of god was in hȳ: to
make tom pe ꝑpiſtle on pe.iiij.
teiwiſday of lente / etrody .xxxiij.ȳ.

In po dawes / pe lord ſpak to moi
ſes. ⁊ ſeide / go pou doū of pe hil:
pi peple hap ſynned: wh̄o ꝓ̄ ledduſt
out of egipt / pei zedē awey ſoone:
fro pe wey wh̄iche pou ſcheiwidiſt
to hē / ⁊ pei maden to hem azotē calf:
⁊ worſchipidē / ⁊ pei offridē ſacrifice
to it: ⁊ ſeidē / iſrael pese ben pi god
dis: pt led dē pee out of pe lond of
egipt / ⁊ eft pe lord ſeide to moiſes /
I ſe pt pis peple is of hard nol / ſuf
fre pou me pt my wrecchidneſſe. pt
is ſtrong vēiaūce be wrop azens
hem. ⁊ pt I do awey hem: ⁊ I ſchal
make pee ītō a gret folk / forſope
moiſes ꝓiede his lord god: ⁊ ſeide /
lord why is pi vēiaūce wrop azēs
pi peple: wh̄om pou leddiſt out

of pe lond of egipt. in greet strēgpe
& in stowng hond: & I wil clepe pt pe e-
gipcians sese not/ pe led de hem out
fully to slee in hyllus: & to do alpei fw
pe erpe/ pt ure selle: & be p̄ queme
ful on pe wickid nesse of pi peple/
haue pou myude. of abraham of ysa
ak. & of israel. pi seruaūtis: to whi
che p̄ hast swoxe by pi silf. & seidist/
I schal multiplie zoure seed as pe
sterris of heuene/ & I schal zeue to
zoure seed. al pis lond of whiche
I spak. & ze schulē welde it eūe/ & pe
lord was plesid pt he dide not vey
uel. whiche he spak azens his pe-
ple/ & he had de merci ou his peple.
pe lord oure god. Rlectio ū on pe. my.
wednesday of leute/ ezechiel. xxvj.°

The lord god seip pese pīgis/
I schal halowe my greet na
me: pt hepī mē wite. pr I am pe
lord/ whanne I schal be halowid ī

zou: bifore hem/ for ȝ schal take alle zou
fro hepī mē. ⁊ schal gadre zou fro al
le londis. ⁊ ȝ schal bringe zou īto zoꝰ
lond/ ⁊ ȝ schal schede out clene wat
on zou: ⁊ ze schulē be clensid fro al
zoure filpis/ ⁊ ȝ schal clense zou fro
alle zoure idolis/ ⁊ ȝ schal zeue to zu
a newe herte. ⁊ ȝ schal sette a newe
spirit in ȝe myddis of zou/ ⁊ ȝ schal
do awey an herte of stoon fro zour
flesch: ⁊ ȝ schal zeue to zou a herte
of flesch/ ⁊ ȝ schal sette my spirit ī
ȝe myddis of zou/ ⁊ ȝ schal make yt
ze go in my comaūdementis: ⁊ ke-
pe ⁊ worschipe my domes/ and ze
schulen dwelle in ȝe lond: whiche
ȝaf to zoure fadris/ ⁊ ze schulen
be a peple to me: ⁊ ȝ schal be myn
god to zou. Seip ȝe lord almyzty/ ||.
ȝe pistle o ȝe. mj. wednesday of lete/

The lord god seip ℣ Isaie. lv.
ȝele pīgis/ be ze waischē be

.6.

ze clene: to ze albey ye yuel of yo͠ur
yonzthis fro myn yzen / cecse ze
to do wel bardly: lerne ze to do
weel / seke ze dom: helpe ze hym
yͭ is oppzessid. demeze to ye fadir
lees & modir lees chyld. defende ze
albidowe. & come ze & repue ze me
seip ye lord / yoiz zoure sy͠nes be
as blood reed: yei schulē be mad
white as snow / & yoiz ye be reed
as vermlon: yei schulē be white
as wolle / & if ze wolē here me: ze
schulē ete ye goodis of erpe. seip ye
lord almyzty. ye pistlcon. ye. my.
yirsday of lente / my. reg. . my. c.
n ye dnes albōna of ye luna
tyns. cam to chyse ye pfete.
in ye hil of carmele / & whēne ye
man of god hadde seen hyr enemy
azens: he seide to gieste his chyld /
lo ylke is manslyte / go ȳu perfore
to ye metige of hir. & seie youto

hyr/ whych it is to rightfully aboute pī
hous bonde: & aboute pi sone: & sche
answerde rightfully/ & whānne sche had
be come to pe man of god īto pe hil/
sche took hise feet. & gieſie nezede:
pt he schulde remeue hyr/ & pe mā
of god seide/ suffre pou hyr/ for hyr
soule is ī bitternesse: & pe lord hyld
pryuy fro me. & scheide not to me/
& sche seide to hī/ whych I askide my
sone of my lord: whepr I seide not
to pee. scorne p" not me: & he seide
to gieſie/ gurde pi lendis: & take my
staf in pin hond & go/ if a mā mete
thy pee. grete pou not hī/ & if ony
man gretip pee: answere pou not
hī/ & putte pou myn staf on pe face
of pe child/ forsope pe modir of pe
child seide/ pe lord lyuep & pi soule
lyuep: I schal not leue pee/ ptfore he
wos & suede hyr/ sopely gieſie zede
bifore hē. & putte pe staf on pe face

of ye child: & voice was not neyr
with/ & grete turnede azen ito ye me
nyge of hī: & tolde to hī & seide/ ye
child woos not/ ꝑfore eluse entride
into ye hous: & lo ye deed childe
lay in hys bed/ & he entride & closide
ye dore on hī silf & on ye child: and
preiede to ye lord/ & he stizede & lay
on ye child/ & he puttide hys moup
on ye moup of ye child: & hys izē
on ye izen of ye child/ & hys hon
dis on ye hondis of ye child: &
he bowide hī silf on ye child/ & ye
heelch of ye child was maad hoot
& he turnede azē & walkide ī ye hou
ones hndre & pidre/ & eftsee stizede:
& lay on ye child/ & ye child zoxide
vij. sipis. & openede ye izen/ & he
clepide giese. & seide to hī/ clepe ꝑ
pis sunamyte/ & sche was clepid:
& entride to hī/ & he seide/ take yi
sone/ & sche ma & feldiñ at hys

feet: & wozschypide on ye erpe/ &
schye took hir sone & zede out/ & eli
ze turnede ayen ito galgala ¶ Pe
pistle on pe. my. friday of leute/ in.
¶ In po dayes pe ¶ regi'. iij. c.
sone of albonā hucwyti:
was sijk/ & pe sijknesse was moost
strong: so pt wzeep duelte nor ī
hī/ pfore schye seide to elie. what to
me & to pee p̄ mā of god: ?etestest
pou to me: pt my wickednesse shy
ulde be remembzid/ & pt p̄ schyldest
sle my sone/ & he seide/ zeue yi so
ne to me/ & he took pt sone fwm
hir bosum. & bar ito pe soler wher
he dwellide/ & he putte hī on his
bed/ & he cride to pe lorā. & seide/
my lord god. wher p̄ hast fulfilled
pe widowe at whā ich lafte mete
on al maner: pat pou. hast shewed hir
sone: he spredde abzood hī thzi. &
mette on pe child bi pre tymes; & he

arere to pe lord: & seide/ my lord god
I biseche: pe soule of pis child turne
azē ītō pe ētrailis of hī/ pe lord her-
de pe voice of elye: & pe soule of pe
child turnede azen wrpīne hī/ & he
lyuede azē/ & elie took pe child & pur-
tide hī rōū of/ pe soler ītō pe louer
hous: & bitook to his mod'/ & he sei
de to hī/ lo pi sone lyuep/ & pe wō-
man seide to elie/ nolb ī pis I haue
knolbe pt' pū art pe mā of god: & pe
word of god is soop ī pi mouþ/ pe
pistle on pe my sat'day of lente/ Sla
The lord god seip pese
pīgris ¶ In a plesaūt tyme I
herde pee: & in pe day of helpe I hel-
pide pee/ & I kepte pee & zaf pee. to
abound of pees of pi peple: pt' pou
schuldist rese pe erpe. & haue ī pos
sescioū eritage distried/ pt' pou sch
uldist seie to hem pt' ben boūdē: go
ze out/ & to hem pt' ben derknellis: be

ȝe schewid/ pei schulē be fed ī wei
es:⁊ pe leſewis of hē schulen be
m alle plaȳ pīgis/ pei schulē not
hūgre:⁊ pei schulē no more purſte:
⁊ hete ⁊ pe līme schal not smyte
hē/ for pe merciful doere of hē schal
gouerne hē.⁊ ȝ schal ȝeue drīke to
hē at pe welles of wetris.⁊ ȝ schal
sette alle my hilles īto wey.⁊ my
pathis schulen be enlyarīgid/ lo pese
men schulē come fro fer.⁊ lo pei schy
ulē come fro pe north ⁊ see.⁊ pese
fro pe lond/ heuenes here ze.
⁊ you erpe make gil out ioie.⁊ hil
lis līge ze hertily herynge/ for pe
lord coūfortide his pepie.⁊ schal
haue mīa ō his pore men/ ⁊ lōd seide/
pe lord hap forsake.⁊ pe lord hap
forzetē me/ wher̄ awōmā map
forzete hir ȝōge child: pt schē haue
not mīcy on pe sone of hir wombe:⁊
pouz schē forzetip nepeles ȝ schal not

forȝete seip ye lorȝd almyȝty / pepitHe
on palaoñ moday Jonas .iij. c̄

In yo tiues, ye word of ye lorȝd
was maid to Jonas ye sende
tyme. & seide / rise you & go to nynyy
ue pe grete cite & preche pou to it. pe
preyīge wbyche y speke to pee / &
Jonas roos & went into nynyue
by ye word of ye lorȝd / & nynyue was
agreet atee: of ye journe of pree dai
es / & Jonas bigan to entre īto pe ci
tee. by pe iurney of o day. & criede
& seide / zit fourty daues. & nynyue
schal be vndirturned or distried /
& men of nynyue bileueden to pe
lorȝd. & preiden fastīge. & were clo
pid wip sackis. fro pe more til to pe
leste / & pe word ran to pe kyng of
nynyue / & he roos of his sete: and
caste awey his clopis fro hī. and
was clopid wip sak & sat in aischе /
the criede & seide / in nynyue of pe

noup of pe kīng ⁊ of his pr̄ncas:
⁊ seide/men ⁊ werk beestis ⁊ oxen
⁊ schyeep. taste not ony pīg: neiþ
be fed. neiþ drīnke watir/⁊ be men
hylid wip sackis: ⁊ werk beestis cre
to pe lord in strengye/⁊ be turnen
cōuertid from his yuel wey: ⁊ fro
wickidnesse þt is in pe hondis of
hem/who wot if god be cōuertid
⁊ forzeue. ⁊ be turned eizen fro wod
nesse of his wrappe/⁊ we schul nōt
perische. ⁊ god say pe werkis of hē.
þat þei weren cōuertid fro hier yuel
wey/⁊ god hadde mercy on pe maad
which he spak. þt he schulde to to
hem ⁊ dide not/⁊ anne lord god had
de mercy on his peple ¶ pe pistle on
pe teiwisday i pascaon woke ¶ anel
In pe dawes men of ba ¶ xij. c.
bilonne. weren gadrid to gidre
to pe kīng ⁊ seide/Bitake pou to us
anel: þt distrede bele ⁊ killide pe dra

goñ/ellis we schulen dee pee t pi
yous/ pfore ye kyng say: pt pei fel
le in greetly on hi/ t ye was com
pellid by nede. t vitook daniel to
yē/ wyche senten hi into pe lake
of lioñs: t ye was pe seuene day
es/ t vij. lioñs weren in pe lake/
t hwey bodies t hwey schyep: we
re zouen to yē eche day/ t panne yo
were not zonē to ye: pt pei schul
den devoure dampel/ forsope ava
ilk pe pfete was in Judee: t he
hadde sode potage. t hadde sett i loo
ues in altil pennier/ t ye zede into
pe feeld: to bere to pe repers/ t pe
angel seide to abacuk/ bere p" pe
mete wyche pou hast to babilop
ne. to daniel pe wyche is in pe
lake off lioñs/ t abacuk seide/ lord
I say not babilopne. t I knelb not
pe lake/ t pe angel took afi pe lo
ke took hi bi pe top t bar hi bi pe

yeer of his yeed/ & he lettide pillie
habauk in babiloyne on pe lake.
in pe feerfneſſe of his ſpirit/ & Ha
bauk arede: & ſeide/ Danyel pe ſeruaũt
of god. take you mete pt god hap
ſent to pe/ & danyel ſeide/ lord god. pu
haſt myndē on me: & hast not for
ſaken hem pt louen pee/ & danyel to
os: & eet/ certis pe aungel of pe lord:
reſtorde habauk anoon in his ple
ce/ þ̄fore pe kyng cam in pe ſeuēpe
day: to viſeyte danyel/ & he nam to
pe lake & ſtode in: & to danyel ſuttīge
in pe myddil of hoūs/ pe kyng cri
ede an hiz wt agreet voice: & ſeide/
lord god of danyel pou art greet:
& pe kyng bigan hi into pe lake/
certis he ſente into pe lake. pt þ̄
were nouſe of his perſuacioū/ and
pei were ſlayn anoon in pe ſiȝt
of pe kyng/ & pe kyng cride/ & ſeide/ pou art
myȝti lord in pe trupe of pi name/ & pei þt
diſeiden pee. ſhete pe god of

dñiel/ for he is god lyuynge vnto
worldis/ he is delyuere & sauyour:
doynge myracles & mervelus i heve-
ne & in erpe: pt delyvede dñiel fro
ye lake of lyons/ ye pistle ō pe wed
nysday i passiō woke/ lessō .vii.

In ye lord spak to moyses: & sede
speke you to al pe cōpeinye
of pe sones of israel: & sete to hem
ze schulē not do pefte: ze schulē not
lie/ and no mā dissepue his nexz bo
re/ you schalt not forswere i my na
me: neyr you schalt defoule pe nam
e of yi god/ Jam pe lord/ ȳ schalt
not make fals calenge to yi nexz
ne/ ne ouȝt ȳ schalt oppresse hī by
violence/ pe werk of yī hyrd mā
ȳ vs pe hyre of hys werk schal not
abide nyȝt vnto pe morowe tyd/
pou schalt not curse a deef man.

dzede ye lozd yi god/ for I am lozd/ you
schalt not do yt yt is wicked. ne bizt
wisly you schalt deme/ you schalt not
biholde ye persone of ye powr. ne
you schalt onoure ye chere of ye myz
ty/ iustfully deme ponto yi neizboze/
you schalt not be aswongful amulere
of grenous syne: ne pay up yuel fpe
ke in pepis/ ne you schalt stounde a
zens ye blood of yi neizboze/ I ye lozd/
hate you not yi lyoꝑ in yi herte. yt
openly undermyne hi. yt you yaue
of hi no syne/ you schalt not take ve
iaunce. ne p̄ schalt yaue myside of ye
wrong of yi ateleyns/ p̄ schalt me
yi frend as yi silf/ I am ye lozd. my
lawis kepe ze. I folfope am zoꝛ lozd
god.

¶ Epistle on ye yurſday ī palaꝯ
in yo dayes ¶ Woke Samuel. my.
Zaue piede to ye lozd & seide/ dis
tyne not yi testament. neyper to you
Awey yi mercy fro us/ for abzahym

pt he dyng. & ysaak pt seruaũt & ysra
el vt help. to wlnche you spakist vt
herynge. pt you schuldist multiple
her lord as pe ttern of heuene. &
as grauel wlnch is in pe bynke of
pe see/ for thy lord we bẽ maad mul.
more pã alle folkis. & we bẽ low in
al. eye to thy for oure hynes/ & ỉ pis
tyme is no ỉnce & drink. & pfete. nei
brent sacrifice. nei sacrifice neipr
offrynge. nei we place of furste fruitis
vfore pee: pt ise moñ fynde pt ñay
but be resseyued in contryt soule:
& in spirit of mekenesse/ as ỉ brent
sacrifice of rãmes & of bolis. & as
in pousandis of fatte lambren: so
oure sacrifise be maad to day in
pi sizt. pt it plese pee/ for no schа
me is to hẽ pt trustẽ in pee/ & now
we sue pee in al ye herte: & we dre
den pee & seken pi face. schende
pou not vs. but do wip vs pi myldr

nesse. z by pe multitude of pi mercy
t relyuere pou us m pi. merueils:
t zeue pou glorie to pi name lord
t alle mē be schet. pt schelde pueys
to pi seruaūts/ be pei schent al pi
myzt: t pe strengye of yē be al to bro
kū/ t pei schulen wite pt you art
pe lord god aloone: t glorious ō pe
wōdnesse of londis. lord oure god
pe pistle on pe friday m passioū
a pe dues. woke Jeremye xvij.
Jeremye seide/ lord alle pt for
saken pee schulē be schent. pei pat
gon awey fro pee ī pe erpe schulē be
writē/ for pei forsoken pe lord: pe
veyne of lyuynge watrs/ hele me
lord t I schal be heelid. saaf me
me. t I schal be saaf: for my preise
pou art/ lo pei seie to me wher pe
pe word of pe lord: come it. t I
not disturbid folowynge pe schep
herde: t pe day of man I desirede not

you wolt/ yᵗ yᵗ is gō out of my lyppis:
ryght was my pr̄ yst/ be you not to ferd
ful to me: you myn hope in ye day of
turmentynge/ be yei confōndid yᵗ pur-
sien me: & be not I confōndid/ I wand
ly drede yei. & I wardly drede not I//
bringe you on ye day of turment.
& defoule hem bi double defoulynge/.
lord oure god/ ye pistle on pe fer-
ryp in passiō woke/ Jeremie .xviij.
In yo dies ye spirite men of
jewis. seid to gidze/ come ze
& penke we ouzris azens jeremye/
for wh ye lawe schal not perische fro
ryzeft. ne counseil fro wise
man. ne word schal perische fro a
prest/ come ze & smyte we hī wᵗ tūge:
& take we noō hede to alle ye wor-
des of hī/ Lord zeue you tent to me:
& here you pe voice of myn axinge
whi yuel is zoldē for good: for yei hā
diggid a pit to my soule/ haue you

wynde yt̄ stood in pi sizt. to speke
good for hem: & to turne awey yi̅ wi
dignacoun fro hē / þfore zeue pou pe
lones of hem fro hūgir / & for3p hē into
pe hondis of swerd / pe wymmes of hē
be maad wipoute children: & be wi
ad idolis: & pe houswondis of hem
be slayn bi deep / pe zonge mē of hem
be perisid to gidre in batele: ay be
yeld of pe hous of hem for þ̄ falsyalt
longe sodeynly apeer on hem: for per
diggiden a pitt to take me. & hidē sna
re3 to my feet / but þ̄ lord knowist
al pe counseil of hem azens me: unto
reep / do nouȝt nor vnry to pe wyckid
nesse of hē: & pe lyme of hē be nor dō
awey fro pi face / be per maad fulīg
dōn i pi sizt: in pe tyme of pi strong
vengaūce. lord my god

upon palm
sunday a lessoun of pe prophete ·j· e.

I n yo dayes. forsope pe lones of
israel maden myn yeldyng wipe

were fyll welles of watrs. & lxx. palm
trees: & yei lefthden tentis bysidis pe
watrs/ & yei zeden forp fil helym/
& al pe multitude of pe fones of israel
came into desert of syn: which is by
twix elym & synay/ i pe xv day of pe
secunde monpe: after pt pei zede out
of pe lond of egipt/ & al pe congrega
cion of pe fones of israel. grutchide
azens moises: & azens aron i wildew
nesse/ & pe fones of israel seiden to
hem/ we wolden pt we hadde be ded
bi pe hond of pe lord in pe lond of
egipt. whanne we seten on pe pottis
of fleischis. & eeten loues i plente/
whi ledden zee vs into pis desert: pat
ze schulden sle al pe multitude wip
hunger. for sope pe lord seide to mon
ses/ lo i schal reyne ou zou loues
fro heuene/ pe peple go out pat
gadre po pingis. pat suffice bi eche
day: pat i assaye pe peple. whepir

rt gop ī my wey erꝑ nay/ſopely
ui pe ſixte day gedȝe pei pt. pt pei
ſchulē bere ui. ⁊ be it trouble oꝰ pei
pt pei weren wont to gadȝe bi eche
day/⁊ moiſes ⁊ aron ſeide: to allepe
ſones of iſrael/at euentyde ze ſchu
len wite pt pe lord ledde zou out of
pe lond of egipt: ⁊ in pe morowtyd
ze ſchulen ſe pe glorie of pe lord/for
hereꝛ zoure grutchīgis azens pe lo
rd/ſopely what ben we: for ze grut
chiden azens vs: ⁊ moiſes ſeide/pe
lord ſchal zeue to zou at euentyde fle
ſchis to ete. ⁊ loones ī pe morowtide
ū plente: for he herde zoure grut=
chīgis bi whiche ze grutchiden azēs
hī/for what what ben we. zoure gru=
chyng is not azens vs. but azens
pe lord/⁊ moiſes ſeide to aron/ſey
pou to al pe multitude of ſones
of iſrael/nehe ze bifore pe lord.
for he herde zoure grutchyngis ⁊ he

ne nō spak to al pe mꝑsone of pe lo
nes of israel: yea vnyelde no pe vnkin
nesse & lo pe glorie of pe lorꝺ vpende
in a cloude ¶ pe pitthe on pe monday
in pe laste woke of lente/ ¶ sayꝺ. I.c

In yo thes vsage seith/ pe lorꝺ god
vnclenpde an ere to me/ forlorn/ I
dyenende not ¶ zede not a bus/ ¶ zaf my
body to cuptens/ t my chekas to pul
lers/ ¶ turnede not asbey my face fo
men blamynge & spetynge on me/
pe lorꝺ god is myn helpere, & perfore
I am not cayen/ perfore I hane set my
face as a flint stonde/ & I wot
I my cayse not be cayen/ I pe my pf
shep/ pat is my lorꝺ/ pat is nyh pat

of his seruant: Whyche gyue in dede
fo: thyst is nott to hy/ thoght he me pe
mane of peiozd: Ernste he on pe na
me of his god. ¶ pe pistle on pe tewf
day ī pe laste woke of lente/ here-
In po dais ieremye cpe/ nye. xj°.
pou lozd fo: sope hast sayd to me/ I shall/ pou shyeldist to me
pe studies of he/ I yaue as a mydde lof
whyche is bozn. to nepn shewfulnes/ I
knowe not yt yei pouyst/ counsaile of
me I sede/ sende we ane vnto ye hyll
of hi. I take we hi awey fo ye lord
of hyuens: I his name be no more
had in mynde/ but pou lozd of hoste
p̄ towest iustly. I hast tryed myne
hert I thoght/ yei pe vengaunce of hi
on pem/ I pou myght be my cause/ lord ouy pis/

¶ lession on pe wednesday in pe laste
pe lord ¶ woke of lente/ Gene. lxj.
God sayd vnto ysaac/ aryse pou
out of hens/ he ye I pi fauiliers/

to his mete is wip hi: 7 his werk is
before hi. 7 pa schulē deye hi̅ an yo
ly peple azenbouzt of pe lord. you
forsope schalt be depid alouzt atee:
7 not for sake who is pis pt cam fro
edom: wip stepned clopis fro bozra:
pis schaply in his stole: gounge in
pe multitude of his vertu/ pt̄ I spēke
iustis. I melle. 7 a forze sizere am to sa
uen/ wip pāne is pi clopīge red:
7 pi clopīge as of meu tredīge i pe
presse/ pe pressa I trad aloone: 7
of pe folk of kynde. p̄ is not a mā
wip me/ I trad hem in my wodnes
se: 7 to gidze trad hē I my wrappe
7 pe blood of hem is sprengrd̄ o my
clopis: 7 alle my clopīgis I defoulde
for wip ām̄ day of vēgaūce is in mayn
here: 7 pe zeer of my zeldīge cam
I biheld aboute. 7 p̄ was no̅ holpe
pere: I souzte 7 p̄ was no̅ pt̄ help/
7 myn indignacioū sauede to me

wyn arm: & it shalp to me of pe mi-
ful wrgis of pe lord. & schal werde
pe pursuyte of pe lord on alle pyis:
pt hap zoldē to vs. pe lord oure
god. ¶ pe pistle on pe laume wed
nesday. ¶ Save pe pre & fifty. c.

In po dayes & saue seide lord who
bileuede to oure heringe: & pe
arm of pe lord to whō it is schewid/
& it schal sprize vp as a quik hegge
bifore hī: & as a rote fro pe pirstīge
erpe/ p̄ is not schap to hī neiper faire
nesse. & we seiren hī. & he was not of
sīze/ & we delidē hī dispisid. & pe last
e of mē: a man of sorowis & knowis
ynge sykenesse/ & his eyen were as
hid & dispisid: wherfore & we aret
ide not hī/ truly he sikide oure
sykenesis: & he bar oure sorowis/ &
we aretiden hī as a mesel. & smyt-
ē of god & mased low/ for he was
wouīd for oure wickednesis: he

was betoken for ouur grete trespassis
pe lemynge of ouure pore was on hym.
& be bett mad hool in hys wilfulle al-
pe cauten as hyese pey must bowne
ecto his owne wey. pe lord pitteb i hi.
pe vnckidnesse of alle vs/ he was offrid
for he wolde. he quemede not his mo
ny/ as a thef he schal be led to slayge.
& he schal be dumb as a lomb. bifore
his schirrere it. & he schal not apene his
mouth/ he is takun a wey fro angwisch.
& to dom/ who schal telle our ye gene
racioun of hym. for he was kit doun fro pe
lond of lyuyng/ for pe grete
trespassis of my puple he schal 3eue
wicke men for his buryng. & riche
men for his deeth/ for he dide no wrong
ne gile. ne3pir gyle was in his mouth.
& pe lord wolde defoule hym. & gyuende
if he pay his lif for synne. he schal
se long lyuynge. & pe wille of pe
lord schal be dressid in his hond for

yat yᵗ ye zaſi hys lyf nito drep: ⁊ was
ſlayn wyp feloñs men/ ⁊ ye dyde alwey
ye fynne of mawye wen: ⁊ ye ꝓphete for
trespaſſours. pᵗ yei cõyultᵉ not perſche
ſeip ye lord almyzty/ vpon good fri
day ye firſte lellon ℣ Dle. vy. ℣.

In hyr tribulacion. yei ſchulē rule
ely to me/ conuezte ⁊ turne yow
azen to ye lord/ for he took ⁊ ſchal hele
vs: he ſchal ſmyte ⁊ ſchal make vs
hoole/ he ſchal quykene vs after two
dues. ⁊ in ye pridde day he ſchal reyſe
vs/ ⁊ we ſchulē lyue in hys ſizt/ We ſch
ulen wite ⁊ ſue: yᵗ we knowe ye lord/
his gonge out is maad redy as ye mo
rowtide: ⁊ he ſchal come as reyn to
vs. whiche is ſyuful ⁊ latteſt to pe
eye/ eftirwyn what ſchal ȝe do to pee:
Jude what ſchal ȝe do to yee: ȝoure mercy
is a doude of pe morowtide: ⁊ as deu
paſſynge forȝ erly/ for pis ſeyd ȝe
wide in pſete: ⁊ fulfilde hem ⁊ ye wordis

of my moup / & ye dames schulen go
out as lyȝtfote / I wolde þat þou & not sar
fle. & ye kny3tge of god more pan
bi3t sechsle / **vpon goode friday ye**
secounde lessoun of exody .xy. c.
Þe lord seide to moyses & aron:
go ye to pe lord of egipt / þis nope
ye þingꝑnyȝe of mopis to zou: schal
be ye first & pe moupe of pe zeer
Speke ze to al pe cumpaye of pe lowes
of israel & seie ze to hẽ / in pe tenpe
day of pis mouþe: eche man take
alonly vi hys meyned & hous / but
if pe meyne be lasse pan it may suf
fise to ete pe lomb: pe schal takep
nezhboz nizh hys he to coyned to hys ho
sehold pe noũbre of soulis: yt mou
fastlich to pe etynge of pe lomb
Þat is pe pe lomb schal be simple
of he ger wipoute wem / vi wh
he mai3t ȝe schule take alsa akide
& ȝe schulen kepe hi til to pe.xiy.

ray of ꝑis moneye / & al ye multitude
of ye sones of israel. ꝑt is eche hous:
schal offre hȳ at euentyd / & per schulē
take of his blood: & schulē putte on
euer eipr̄ post / & ihere yei schal eete
dis of ye hous. & bi nicht yei schulen
ete hȳ / & in ꝑt nyzt yei schulen ete fle
sch̄is rosted wip fier: & per sones
wip lettuis of ye feeld / ze schulē not
ete perof ouy raw ꝑīg / neipr̄ sodon
ū water but rosted doun wip fier: ze
schulē reuoure ye heed & feet wt ꝑ
trans bof: ne ouy ꝑīg ꝑof schal abi
de til to ye morutyd / & ouy ꝑing is
rehaue: ze schulen bren̄e i ye fier / for
soye pus ze schulen ete hi: ze schulē
gurde ye reynes: & ze schulē haue schy
oen on̄ ȳ hondis: & ze schulen ete hast
ily / for it is ester: ꝑt is passinge of ye
lord. Ye firste lesson on estir euen:
Genesis ye firste chapitre //

[illegible] ye begynnynge god made of nouȝt
[illegible] & erthe | forlope ye erthe was
void & bare / & derknesse was on ye fa
ce of depe / & ye spirit of ye lord was
born on watris / & god seide / liȝt be ma
d / & liȝt was maad / & god say ꝑt li
was good: & he departide liȝt fro derk
nesse / & he clepide ye liȝt. day / & derk
nesse. nyȝt / & be euentide & morwtide.
was maad oo day / & god seide / be firm
ament be made in ye myddis of
waters. & departe watris fro watris /
& god made ye firmament & departe
watris þat weren vndir ye firmament:
fro þese watris ꝑt weren on ye firma
ment / & it was don so / & god clepide ye
firmament. heuene / & be euentid & be
morwtide was maad ye secounde day
& god seide / be watris þat ben vndir
heuene be gadrid in oo place:
& apere place drie / & it was don so /
& god clepide ye drie place erthe / &

he clepide ye dryinges to gidere of
watris: ye lees/ & god say þat it was
good: & sede/ ye erþe bryngi forþ
grene erbe: & makinge seed/ & appil
tre makynge fruit on hys kynde:
whos seed be in it self on erþe/ &
it was don so/ & ye erþe brouzte forþ
grene erb: & makinge seed in hys kyn
de/ & tre makinge fruit: & cahe ha
uynge seed in hys kynde/ & god say
þat it was good & pe euetide & mor
ninge was made ye furst day/ lo
ye god sede/ lizt be made i ye firm-
ament of heuene/ & departe þe
dey & ye nyzt/ & be þo in tokenes
& tymes & dayes & zeres/ & lizte
in ye firmament of heuene & lyzte
þo erþe/ & it was don so/ & god
de two grete lizte/ ye grettest lyzt
þat it schulde be rulynge ye dey/
& ye lasse lizt: þat it schulde be rulinge
to peinzt/ & god made sterrés & set

the yo ſu yefirmamētofhyeuene: pt
yo ſhyule ſhyne on erye/ & pt yo ſh
huldē be bifore to ye day & nyzt: &
ſhuldē departe lyzt & derknelſſe/ &
god ſay. pt it was good/ & ye euē
nd & morund was mand ye four
ye dayzllo god ſede/ ye wat' bzīge
forp arepīge beeſt of lyuynge ſou
le: & alzyd Roīge aboue pe erpe un
dr pe firmamēt of hyeuene/ & god
made of mouzt grete whalis. & euꝛy
ſoule lyuynge & mouable whiche
pe watris bzouztē forp in hyer kyn
dis/ & god made of mouzt eche vola
tile aūbi kys kynde/ & god ſay pt it was
good: & bleſſide hem & ſede wexe
ze & be ze multipliede/ & fille ze pe
watris of pe ſee/ & bzudis be mul
tiplied on erpe/ & pe euenyd & mo
rnyd was made pe v. day/ & god
ſede/ ye erpe bzynge forp alpuīge
ſoule in his kynde: vberlondis &

aepīge beestis. & beestis of yerthe
vnder kyndis/ & thus was don fro god
made vnreasonable beestis vnder kyn-
dis. & beestis of the aepīge
beest of erthe in his kynde/ & god say
yt it was good. & seide/ make we man
to oure ymage & liknesse. & be lordis
to ye fischis of ye see. & to ye volatilis
of the eyre. & to vnreasonable be-
stis of erthe. & to euery creature
erthe creping vpon erthe/ & god made
his ymage & liknesse/ god made
to ymage of god
god made of noust he blessid
he/ & god blessid he & seith wexe
& be ye multiplied & fille ye erthe
& make ye it lordis
to fischis of ye see. & to volatilis of
heuene & to alle lyuynge beestis
yat ben mouyd on ye erthe/ & god
seide/ lo I haue ȝouen to ȝou alle

bermige seed on erpe/ & alle trees þt
haue in hē silf seed ī hyer kynde. þat
þo ben ītō mete to youre to allely
kynge beestis on erpe. & to eth bird
of hyeuene/ & to alle pīgis þt ben mo-
ued on erpe. & in wyche is kynge
soule. þat þo haue to ete. & it was
don so/ & god sey alle pīgis wyche
he made. & þo weren ful goode/ & þe
euentide & morwtid was maad þe
sixte day/ þese hevenes & erpe be
maad perfit. & al þe ournament
of hem/ & god fulfillide ī þe seuenþe
day. his werk wyche he made. & he
restide on þe seuenþe day fro his
werk wyche he hadde maad/ pe

¶. Lesson ō elde euē Genesi. xiij. c.

Ī þe bigynnyng god made heuene & erpe.
& þe erpe was idel & voide: and
derknessis weren on þe face of þe see.
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my. lesson on estir euen tron my. wi

wip yee/ſhoze eftir yᵗ monles wan
of ſe temples of yis lande ſ alwoos
ſ Alle ſe commaūde pe lewde yᵗ
ware penis of pe bond of wes of
pelond. ſ cride/take ze yis vooll ſ
ſmite it vp vpō pe ſide of pe arke of God
ſ ioue wo goo. ſ it be ꝑ ſtrēgthed
ꝑ ſes wan mādyng/ for ſ knowe
ꝑ ſtrēgthe ſ ꝑ hande ſ holy/ ſ wha-
le ſ yong ſ ſtrōge ſ ſende vp yonge
ſ ſtrōge vpō ſe londe/
ſ ſmite ſ ſlee ſ ſtrōge vp yonge ſ

ye wyfe of ysmael. & yo wer̄ bro
kē fro dethe / þey ye egyptians sent̄
he wer fro ael: for ye lord fyght for þe
egens vs / & ye lord sente to pharao /
hoold foy þ hond ou ye see. þt ye
wat̄s turne agen to egypcians. on
ye chars & knyghts of hem / & whē
ne wonles hadde holde foy ye hond
agens ye see. it turned agen fyll
in ye morowtid to ye forme plas /
& whyāne egyptians fledde ye wat̄s
wer̄ agen. & ye lord vsleyte hem
in ye myddil of floodis. & ye wat̄s
turnede agen & hylde ye chars. and
knyghts & al ye oost of pharao. þt
ye suede & entrede to ye see / ne
not oon of hē was alyue / for ye
sones of ysrael zede pforw ye wat̄s
of ye dyre see. & ye wat̄s weren̄ to
hem as for a wal. on ye right hond
& left side / & in þat day ye lord delyuerde
ysrael: fro ye hond of egyptiās / &

pe lord pesyng pe seuenth day and pe
sabbothe day pe lord blessed pe yong-
este sonne pat he had and alle pe
kynne pat he had of pe peple of egipte
and pat israel pe peple of god passed
pe see pat was rede as drye lond
and pe watir of pe see was turned
vpon hem pat folowed hem in to pe
see and pursuede hem and alle pe
hoost of pharao was drenchid in pe
see pat was rede when pe peple of
god passed pe see pat was rede as
drye lond and pe watir of pe see
was turned vpon hem pat folowed
hem in to pe see and pursuede hem
and alle pe hoost of pharao was
drenchid in pe see pat was rede
when pe peple of god passed pe see
pat was rede as drye lond and pe
watir of pe see was turned vpon
hem pat folowed hem in to pe see
and pursuede hem and alle pe hoost
of pharao was drenchid in pe see
pat was rede when pe peple of god
passed pe see pat was rede as drye
lond and pe watir of pe see was
turned vpon hem pat folowed hem
in to pe see and pursuede hem and
alle pe hoost of pharao was dren-
chid in pe see pat was rede when
pe peple of god passed pe see pat
was rede as drye lond and pe watir
of pe see was turned vpon hem pat
folowed hem in to pe see and pur-
suede hem and alle pe hoost of
pharao was drenchid in pe see pat

pat ȝe terne hym to me. bi pe werris
of ȝour" lyondrie/ þfore wiue al pe
rutrup traye of pe sones of israel. ȝer
re monges þraþ pe worþis of pat
sonȝ. & wilde wl to pe ende.

pe. i. lec
soñ on witsū euen gen̄esis. xxx. c.

Gen̄ete abraham. & sare
gen̄ete abraham. abrahames pe
sonȝe wife/ jam ꝑcepte/ god sone
to hym/ & he pt sone pou grudȝ not/ in
pou louest ysaak. & go wt pe lord
of heuen/ & offre pou hym pe
sacrifise on of pe hilles
al ꝑcheise to pe/ þfore wyte hym
rood by wyte. & lad hym to me. and
he dede wip gladnes. on pe. & pe
his sonȝe taydnesse he hadde gadred.
& wt hys hynt sadelide his asse. &
plase wt.dre god hadde comaundid
to hym. & ryse he/ & his sonȝe wip pe
re to hym dwelde/ & pe pridde day

neue ⁊ sette/ abraham. abrahā
ishmahe answerde/ ⁊ sayd presente/ ⁊
ye angel sette to hī/ hyselfe you not
kepe ye hond on ye cyld: nep̄ to ꝑ
ony ꝥg to hī/ nowe ⁊ haue knowe ꝑ
you dredest god: ⁊ spared not pe on
ly sonde for me/ abrahā ret̄ne
to hys ye. ⁊ he say vnyonde hys hed
man: lokynge vp̄ ye hornes stode
vpone/ whyche he took ⁊ offrde vp̄
for hyselfe/ ⁊ he dede pe name of ꝑ
place: ye lord seep/ ꝥfore it is sayd to
to ꝑs day: ye lord shal se vp̄ ye hyl/
for ye angel of ye lord dyde so
ij. tymes ye seconde tyme fro heuen
⁊ sayde/ ye lord seyd/ I haue sworne by
my selfe/ for you hast do ꝑs ꝥng ⁊
hast not spared thy only sonne for me/
I shal blesse yee ⁊ multyplye
ꝑ seed as ꝑ sterre of heuen ⁊ as
grauel vpon ye brynke of ꝑ
see. ⁊ seed shal gete pēyates of ꝑ

eunyes; ⁊ alle ye folkus of eryeldy
den be bleſſid in yi ſeed. for ꝑ̄ oben
ēdit to my voice/ ⁊ kunly am tume
re agen to his enldre ⁊ ye ſelf to
ſeruable to gidje ⁊ lye duelhae pere/
ye ſeroūde lelloū on Witli euē/
Moſes Broot along ¶ teut. xxx.ē
⁊ muzte pe lones of israel/ ye pri
de lelloū on Witli euē/ ye pri
pis 18 red al out to foze on eſtr
euē ye fourye lelloū/ ¶ ye.my.
lelloū on Witli euē/ ⁊ laue.my.ē
Seuene wymē ſhulē marche ¶ ye 16
rad al out to foze on eſt euē. pe
pridde lelloū/ ¶ now ſuey ye.my.
lelloū ō Witli euē ¶ vanuk.my.

Israel lyue you pe cōmaundemē
mentis of liſe: plesyue ꝑ̄ day
and. ⁊ you wime prolperue/ ⁊ mul
tiplyed: ⁊ you ſhalt bleſſe ye lord of
enemyes ⁊ you ſhalt dr. alle ⁊ en

Alen lord you art refoulid as wel
men: you art aweid wt ye pt gar
wil vnto yelle. ¶ you hast forlate ye
welle of wisdom for wch ye pt hast
bit go in ye weies of god: for yo
you had bit dwelld in pees for
leme pt wyfe as wele as men: wch
ee wherein as wisdom perfitli
pat you shin in gode wyfe as lyn
ynge of light: wherein as lord ar
yen ¶ pees/ wch fonid pe pfite pt
and wch enrife vnto pe kingdom
pof: wch be pepared of god
¶ pt be lordis bi pe beste pt ar
erpe: wch wyfe plesen wip pe bo
of heuene. wyfe treswre
gold: wch ee vnē ende
is of pe pitefy afpryge of ye
makē clene ¶ ben knyf
is of hee wemen/ pe bi
pe pace of he/ pe

Men lyst. ȝ dispelliten on erpe/ but
pei knewen not pe vsey of mild.
ney wonnede pe prayse of. ney
pe loue of hȳ pat sede it/ it was
wonder for to pe sax of yeu/ it is not
seen in pe lond of naran: ney ȝe
here it in themsan/ also pe lowes of
ryȝtes. pat longen out prudēce. whyl
pe is of erpe: pe mervyllus of er-
pe. of themsan ȝ pe pylgrymage ȝ
pe fyghtes out of prudence ȝ of vn-
derstondynge/ but pei knewe not pe
day of whom: ney hadde myde
in wey/ ney pevost/ a tyme pe yous
of. ony is ful greet. ȝ pe place of hys
in whom is greet/ vs is greet ȝ hap
non ende: hyz ȝ greet is oute me-
sure. ȝ nomed gyauntes were pere.
pei pt were of greet stature as pei-
pyngra ȝ knewen batayle/ pe lord
ȝyueth not pele: ney yet suffren pe
wyl of mild. ffor pe pylgrymes/

& for ye hadde not wist. ye pusshide
for her vn wisd/who sayde nere he
were & took yat wisdom: & whouge
it nou for ye clouds? who makyd ey
ye see & sond it: & whouge it make
yan holen gold: nod is yt nun
knowe ye wey yof: neu yt selue ye
peple yof/but he yt ran alle yinges.
Iuely it: & sond it by his p̃dẽce/whi-
the made redy ye erpe w eilastinge
tyme: & filde it wt thwey sholde bes-
tis. & sowne sond beestis/whiche sen-
dip out hyr & rth grop/& depid it: &
trobeyede to yi in trenblynge/so/ so
ye sterns zauen lyt in her wepīgis:
& weren glad/yo wold depid & yo la-
ñ/weben p̃sent/& yo shynede fro yi
wip myrpe pt made ye/pis is oure
god: & noõ opr shal be gessid wzēs
yi/pus sond eche wey of vnkonnd
& zaf it to Jacob his child & to Israel
his derling/aft ye sese pīgis ye wyse

[illegible] ¶ Ihesu
¶ ye wednesday ¶ wythin woke / Capitē
[illegible] ye wordes Salamō seide / C.i.
¶ ye lordes of Israel loueze
[illegible] ¶ remeu ye erpe / fele
ze on / pt lyd in goodnesse & ebeze
[illegible] ¶ simplenesse of herte / for
[illegible] of hem pt temptē not
yt / sodeply ye apeir vp to hē yat ysh seep
[illegible] / for why worshipe pouris
[illegible] god but pat vn reū
[illegible] / for vnwise men / for vnlerned
[illegible] not entre into pe welhed
[illegible] / ney shal dwelle in vnbody-
[illegible] ts synne / & lope pe yat ly gos
[illegible] shal be away fro aferud
[illegible] ye shal take away yt vnkyndenesse
[illegible] ¶ vnbyndyge
[illegible] shal be pūnesshed / vnstable
[illegible] for / ye spi
[illegible] of lordes is benigne & ye shal
[illegible] ¶ vnbyndyge fro vs

for

for why god is wtmelle to hyse wr
nes: & pe serchyer of hys herte is trewe.
& pe herere of his wyge/ for why pe spi
rit of pe lord: hap fulfilled pe worlde/
yt pis pig yt contepneb alle pigis:
hap pe kunnyge of voice. Pe firste
lessoū on pe sat day ī wittū woke/ joel
The lord god seip pese pingis/ I schal
schede out my spirit on
alle fleisch: & youre sones & zoū
mis schulen pfesie/ youre eldre men
schulē dremes dremen: & zoure zonge
mē schulē se visiouns. Eyen vpon
ons/ but also I schal schede out my
spirit on my seruātis & hemd may
dens: in po dawes/ & I schal zeue grete
wondris in heuene & in eipe: blod
& fier & hete of smoke/ pe sunne schal
be turned ito derknesse. & pe mo
ne into blood: before pt pe grete dai
& pe orible of pe lord come/ & it schal
al be esyd pt schal calle pe name

.2.

of ye lord. schyal be saaf ¶ ye.y. lesso
on ye saturday i wtsū woke/leuī
u yo mes. ye lord. to. M. y. c.
Spak to moises & saie/ Spoke
yow to ye sones of israel/ & ȳ schyalt
sene to hem/ whāne ze hau entrd
into ye lond. whiche i schyal zeue
to zow: & hau wpe rowze schyule be
ye hauisfulls of ers of rowr: ye fir
e fruits of zoure wpe corn to ye
preest/ & ye preest schyal rese a sūdel
bifore ye lord: pat it be acceptable
for zow. on ye tow day of salvor. pat
tho of pask/ & ye preest schyal yalo
we ȳat sūdel/ perfore ze schulen
offrie fro ye tother day of salvor.
in wchyche ze offrid lyondfuls of fi
ne flour. vij fulle wokis/ til ye to
ther day of ilūge of ye. vij. wolue. &
ze schule offre sacrifise to ye lo
rd: of alle zoure dwellyge plans
ȳ. sones of ye forte grād. of ye

ytem para. vbynge ye prest ys
al redde bysore ye lord. & ye gyuen
depe ys day moost solempne &
moost ioyfyl ydayle not to fyne
ony seruyle werk/ yt shal be a
sabbath vnto ye lorde in alle
youre dwellynge & generacions
ouer ye lord almyghty /my. lesson ō
ye saturday in whitsū woke/ deu-

tronomy. xxvj

Ye ys day ben gadred to gedre
all ye hye counsel vbynge ysrael to
gyder/ vbyche ben ye lord chose
to hym/ vbyche ben ye ordre & fas
ye lord. vbynge ys dede god hath
geue to me in wrytynge/ & vow hath
gete vnto hym dwelle/ & me ouer
thyse thynge ye lorde hath made
lepyl fruytes: & ye shal sette hym
before/ & ye shal gyue to ye
place vbyche ye lord god shal chose
vnto hym to make his name to dwelle in
ye/ & ye shal go to ye prest

partyng we muste: & þ̄ schalt
leue me þi / knowlechyng to my lorde þ̄
lord god. whyche bereth vs. & wyl veeld
our mekenesse & trauele & ang-
wisshyng / & he ledde vs out of egypte t
mythy hond. & arme hold. & my gre-
at bigle / & wondris & grete wisdom:
& ledde vs into þis place. & gaf vs a lond
flowynge wip mylk & hony / & ver-
ey offrynge wolde to pes pe firste fru-
tis of pe fruytis of pe lond. whyche
pe lord 3af to me. & pou schalt leue
pe in pe sight of þ̄ lord god / & wyssche
þ̄ lord god as worschipful. & schalt
ete in alle pe goodis. whyche þ̄ lo-
rd god 3af to pre / ye my lessoñ in
virsñ woke ō ye last day / lenth. fyrst
[illegible] to no man. pe lord spak to
moyses. & spake to pe lordis
[illegible] & seyde to hym / ge
[illegible] sayn israel. & bepe wyp o-
[illegible] & tempory schalte

ulto zon wynes in yer tymes/ f-
ye eyre thyat wynge fop yns fount-
f nees thulon ye Sild wyp ayns/
ye pestthige of nys wynes thal
tale pynige. f wynge thal ou
pe bod/ f ze thulen ete zoure bred
in fikneffe/ f ze thal dwelle i zoe
leth wp mate dzed/ f thal zeue ze
es in zoure mofis f ze thule depe.
f mon thal bep thal make zou
afeerd/ f thal no ney yuele beel
tis fro zou. f aliued thal not pas
fe by zoure tymes/ f ze thule plu zoe
enemyes. f pey thule falle bifore
zou/ f ze ou ez zoure men thulen pur-
fue an hond alue. f an hondzed of
zou thal purfue xl thousand/ f oe
enemyes fchulen falle bifore zou,
in zoure eyre/ f i thal bthole zou.
f i thal make zo enocre/ f ze thule
be multiplied/ f i thal make fay-
fafty ouenaūt wip zou/ f ze thule

.9.

ene elonst of elde pigus: & ye schulle
calle for pelle pigus. vij. swyne up
ye pigg schulen renne alwey
[illegible] ye schal be sauerd/ & ye
schulle be spoke to me: for ye
lord almyghty

Lv: lessoñ ō pe same
sat'day at Euensong

I n pe myd pe lord cam doñ
to sey. & spake to his seruis pe
pat tyme/ & seyd: pat pe kyng
of pe est/ pe kyng of pe west/
pe kyng of pe sowpe side/ & pe
kyng of pe northe side/ alle pese
kynges: pe pat dwelle/ & pat dwelle not
in pis cuntre/ alle pese schulle come
to pe hey toure of pe cite. & pere
pe for toughte not ye. neyl nail
pe ney. neyl bide ony pigg of pine

[illegible] ye name of ye glorious & holy
name of ye lord god: & blessing
god in ye firmament & lord/lord god
of hosts be ye name of ye lord blessed & wor-
shipped be ye name of ye glorious & above
all blessing & praise be ye name of ye
glorious & holy & worshipped be ye name
of ye lord: & above all praise & blessing
be ye name of ye lord: & above all
praise & blessing & worshipped be ye
name of ye lord: & above all praise &
blessing & worshipped be ye name of ye
lord: & above all praise & blessing &
worshipped be ye name of ye lord: &
above all praise & blessing & worshipped

¶ Alle ¶ Alle ¶ Alle

Ye lord ſeyp vele þyng̃, to mies
come ſeyp ye lord. ⁊ þe euere
ſtedi ſtale pe tepere. ⁊ pe treowe
of ſtalnge of grapnd ſhal take pe
man leyde nige leed / ⁊ noumbes hy
mulen dyggie ſbetnelle. ⁊ alle ſme-
le hylls ſhulen be rud / ⁊ yhal wo
uerte pe ranſte of my peple iſra
el. ⁊ ye ſhulen inne forſaken mies
⁊ yer ſhulen duelle / ⁊ ſhule plaūte
wynerde. ⁊ ſhulen drynke wyn of
hem / ⁊ ſhule make gardeyns: ⁊
ſhule ete pe fruyte of hem / ⁊ yſ-
hal plaūte he in yer lond / ⁊ yhal
no ſtame braūe hem out of her lo
ſeyp ſeyde pe lord

¶ Epiſtle on pe ſame day.
¶ pe. ij. eſd vuj. ℈.

Beadgrede to gruze as a mā:
⁊ ſet hyndre to knowe pe ha-
re of Baruk / ⁊ pe lenten we ſhulde
be ſaue. ⁊ yſſe ſhulde bringe pe

book of ye lawe of moises: wh-
che ye lord hadde comanded to i-
srael/ for ye children ye preest bra-
ught ye lawe vnto ye multitude of vn-
to wom. & vnto alle ye whiche cowde
vnderstonde: in ye firste day of ye
ix. monthe/ & he redde in it opēly/
in ye strete yat was biforē ye yate
te of watir: fro ye morowtide vn-
to mydday. in ye sight of men and
wom. & of wise men/ & ye eres of
al ye peple: weren redi to ye bo
ok/ & whan ye children ye women
on ye grees of ye gret mesyn
che he hadde made to stonde vp/
and per stoden biside him/ he opened
opened ye book. biforn al ye peple:
for he apperide ouer al ye peple: &
whanne he hadde opened ye book/
al ye peple stood/ & eldris blesside
ye lord god: wh gret voice/ &
al ye peple answerde amē/ lyft

per hemdas / & per mere vowde
per wolfhynden gud lordy on
eyr / fyrst he sperd medeñ le-
lenes in pe peple. for to yeue pem
we / for ey pe peple shod ñi here de
gre / & per rehers in pe book of god
pat he sede dredfully pyn emet. & qñ
he to dñde he / & per vndñstod wyne
ge was wel / for ey he neuñ lord & el
pat pat poer & wisdom / & pe rehers
pe vnbeleue to pe peple / pat
hy yhelowd to oure lord god / wyle
ze vnoumet wyle ze wepe / & ye ca
re to hē / go ze & eteze fore pyghes. &
drynke ze swete wasb sende pe ho
my. & condyte pat he to hemself vnde
stod wel / hym self / for it is an holy
day of pe lord / wyle ze be sory / for pe
fode of pe lord is youre strengpe / elpus

al ō ye fryy friday aft̄ tynyte / ole ym.

The lord day yede pyght / michael
ce pyrhid to pe lord gud / &

pou schalt dou nu pe wrchandelle/ou
leze wopdus ony zou: Ueze nõuz
nõ to pelayd: Ane ze ne ly/ da pou
alwey al wythowte. Ane dare pou
good: Ue schalle zelle pe rlure ey
ene lygns/nõus schal nyt-tane vñ.
We schulle not flee on hors/ Ane we
schulen ne moze fle/ Forne godnus de
wenus ofoune hondle/ for pou se
hafe hane may on pe wrchedest dyde.
Whyche is nz pee/ Kitzen nuche good
pe hzous of hem. Ay schal lone pe
wikkedly: for ny dampnacyon
is turned alwey fro hem: schal be
as beb. Ane schal cleyt vnrecompensed
Alle/ Ane pe noste pof cleyt dede
out as pe libern pe hedinge ne pur
schulen gyf pe glorie pof cleyt to
Ac ernelone ure/ Ane pe stronge pof
schal be ad of pe kingdom pat schal
be comfirmed. Ane dare pe pf Kyngdo
of pis pe Cleyt hane ly/ Ane

Saturday aft' trinite Lectio. xxiij°

lord be mercyfull to your synne and wyc
kednes and remembre no more your synnes
and your yeldes / and shall do
away fro your syght vt supra: vt dam
nify your offences and put away / yͤ fyre
of your displeasure / and make you a clene
herte / and renewe a right spyrite in your
bowelles / fro ye turne away of yͤ
face. fro castynge vs not away. &c.
Psalme. xxxi. Beati quorum.

I n ye third psalme of the seuen
ges & seuen / where you shall fynde
mes of christ. fro ye .xxxij. psalme of yͤ seuen
mynde: whan ye haue redde the
ye fruytes of your lorde. ye shall
haue ye remes of ye lord vpon
vn ye earthe ray & ye cyrye. whyle ye

labet pt is reste: ⁊ ze schulē take to ȝ"
ī pe firste day fruītis of pe fayrest tre.
and bzaūchis of palm trees. ⁊ bzaū-
chis of tre of picke bowis/ ⁊ fallowis
of pe renuyage streem: ⁊ ze schulen
be glad bifoze pe lozd god/ ⁊ ze schu
le halowe hys solempte. bt seuene
dayes bi pe zeer/ ⁊ it schal be a lawful
pīg eūlastinge in zoure gen̄acionis/
in pe seuenpe monpe ze schulē halo
we feestis. ⁊ ze schulen dwelle ī scha
dowīge places vij dayes/ euery nāt pt
is of pe kyn of israel: schal dwelle ī
tabernaclis. pt zoure aff' comens ler
ne. pt ȝ mate pe sones of israel to dw
elle ī tabernaclis: whānez I ledde he
out of pe lond of egipt. I am zoure
lozd god ¶ pe pridde lessoū ō pe same
ozd oure god ¶ day/ in pe vȳ.
fete pou pi peple in pi zerd:
ve folk of pī entrage pt dwellē abo
ue in vnlde wode bi elde dayes/ hepī

nē

wen schulen se: & pei schulen be confoūded ou al her strengpe/ god vs̄ho is kyk pei. yt doit alwey wickednesse. and bersk ouer pe cyne of vchas of pūi enbigt/ he schal no more sende in his strong/ venūce: for he is vnkulge mey. he schal turne azen & haue mercy on vs: he schal putte doū oure wickednesis. & schal caste forto depnesse of pe see. alle synes/ pt̄ schult seue trupe to jacob: mā to abraha. vhych pou sworist to oure fadris fro elde dayes lord oure god. ¶ pe. my. lesso of pe tuy. saturday after trinite/ sac̄. viij.

In pe dayes pe word of pe lord is don to me. seyīnge/ for pe lord of oostis seip pese pīgis/ ase. I wrote forto turmente zou. vhān zoe fadris hadde terid me to wrappe pe seip pe lord. & I hadde not rūep. to I wilnid. pouste in pese dayes. for to do wel. to pe hous of iudā. & to ierusalē/ repleze

dede. ſhoze vele ben ye wordis: wh-
che ze ſchulden do/ ſpeke ze trupe ech
man wip his neizbore/ leue ze tru-
pe ꝑ bou of ſpees in zoure zatis: and
yenke ze not in zoure yertis oup
mañ yuel azens his frend. ꝑ loue ze
not falſe oop/ for alle yele pīgis ſ
ben wiſchyche ꝑ hate ſeip ye lozd/ ꝑ ye
wyzd of ye lozd of oothis wiſ madd
to me. ꝑ ſende/ ye lozd of oothis ſeip
yele pīgis/ ſuffrīge of ye fourpe
monpe. ꝑ ſuffrīge of ye fifpe. ꝑ ſix
pynge of ye oy. ꝑ ſuffrīge of ye ſ.
ſchal be to ye lous of mañ. ꝑ to ſoue
ꝑ glad nelle alſo ſolempnyteis. ſul
deis/ louieze oonly trupe ꝑ pees.
ſeip ye lozd of oothis/ v. lecſoñ o ye
ſame day Danel. iij. c., ℣
The angil of ye lozd cam-doñ wiꝫ
ſeke yis lecſoñ to foze on tuyte euē
v. lecſoñ/ ꝙ ye pilche on ye ſyxpu ſū-
day after trinite ꝙ ſerempe ꝓphn. c.,

[illegible]

[illegible]

[illegible]

¶ Here endip ye rule of dominicals
& ferials to gidze of al ye zeer //.
¶ Nolde bigynne ye rule of ye sõdzy
lepe of ye zere & comyn to gidze/
ye pistle on seynt andzeus euē/ etc.
¶ Anno .c.

of al flesh. & ye hap multiplyed
hi ydrede of enemyes: & his word
& ye hap maad wondris plesyng
ye hap glorified hi in fyr of kyngis.
& ye hap schewid his glorie bifore hi.
Thilene & softnesse of hi. ye hap ma
ad hi holy. & ye hap chose hi of al
flesch/ ye hap zouen bifore hi heestis &
ye lawe of iust & lernynge. & ye
hap maad hi ful hyz/ ye sette vnto
hi an euerlastinge testamente. & ye
hap gud hi aboute. bisy aqueintis of
vnwisenesse. & ye lord hap clepid hi
bi ye mowbe of glorie //

¶ Deremye // //

ye pistle on seynt nycolas day b' //

¶ Lo ye greet prest vnbyndy ¶ Tract. Telmj.
seke pis lessoñ to fore on seint silues
tre dai i crystmasse for ye it is red al
out // // ¶ ye pistle on ye conuersioñ
of seint poul // ¶ Beholde a fore oure lady/ etc. Ant.
hym maie made fruit. ye sixe

of mourne my sowne be pe fruites
of mourne of honeste. Jan modir
of fayr love. & of drede & of knowinge
& of holy hope/ Jn me is al grace of
wey & of treuthe. in me is al hope
of lyfe & of vertue/ alle pt conuerten
me. pat is in me. & be ye stille & my
speches/ for nobi my spirit is
fulle alone hony & hony comb/
my swete is in pe possession of
bestes/ yer pt ete me schulle hinge
yn/ & yer pt drynke me schulle pryke
yn/ yer hem me. Schal not be left/
& yer pt hopeth me schulle not
be schent/ & yer pt beholden me schal
be glade. Jesu pitie
on seynt luue day vnryn/ etc., hc.,

¶ The pistle on pe euē of
seint tomas apostle/ etc. Hmy.c.

¶ Teche it to fore
n pe firste pistle of scōz pat is sein
andrews euen // ∞ // ℒ // ∞ // ∞ //

¶ nolde sucp pe pistle on seynte
mathu day abbot/ confessor. Hmy.c.

opene hys mouy in pier. & he schal
bidde for hys trespassis / for if ye
grete lord wole he schal fille hym
wip pe spirit off vndirstondinge /&
he schal sende pe wordis of hys wis
dom in to pe yres. & in pere he schal
al knolechche to pe lord / & he schal
al drede hys wilful & techinge. and
schal confesse in his hid pingis / he
schal make opē pe wisdom off hys
techinge. & he schal haue glorie
in pe lawe off pe testament off pe
lord / many men schul̄ prise his
wisdom. & it schal not be don a
wey. nl̄ ito pe world / his myde sch
al not go awey. and his name sch
al be louze fro generacion. into gen
eracioun. ¶ pe pistle on pe day of seint
Sulpice bischop confessor. &. c.

The lord lede for p aucte mā
by rytful weies / & it schewe
de to hym pe reume of god: & zaf to

hī. ye kīnynge of leynīs/ it made hī onelī nī traueilis. ⁊ fulfilde his traueilis/ ⁊ it helpide hī ī ye feaude of disseyueris. ⁊ made hī onelī/ it kepte hī fro enemyes. ⁊ defendīde hī fro hīneris/ it zaf to hī a strong batayle. ⁊ ye lafyuide ouī come. ⁊ vnto ye vnwisdom is myzti est of alle/ his wisdom forlook nor ruste man serld. ⁊ but delyuerde hī fro hīneris/ it zedis douī vp hī into adich. ⁊ it forlook not hī ī bondis. til it broughte to hī ye crystes kyngis zeerd of ye renowne. ⁊ po wer azenst hē yat oppressen hym/ ⁊ it schewide hē heris ⁊ defoulde hī. ⁊ it zaf to hī eūlastīnge dērnesse ye lord oure god/ ye pistle on seīt pxisse day virgyne ℣ Ecclesiastici. li. ℣ My lord god pou enlyenlidist thy dwelligē ℟ eke pt to foze ō seīt liuie day virgyne/ ℣ ye pistle

on ſeynt wolſtoon day ỽ. ca. ſlmſ.

I ꝓ ꝓegreet ꝥ̄ ſt̄ wlſtaſ ꝓlate
god. in hys cauſes ſeke ꝑ to forȝeō
ſeynt ſilueſtre day in chriſtmaſſe/
wolde ſuep ꝑe pilte on ꝑe ſirſte
ſeynt agneis day/ ca. .ii. ỽ. ∞//

I ꝓ ſayn ſ̄ j ſchal knoulechē
to ꝑee: & j ſchal to ȝiue ſayne
ꝑee my ſauyour/ & j ſchal knoulechē
to ꝑ name. for ꝑou art mand angel
pere & defendere to me/ & ꝑ̄ hyſt telp-
ied my body & to ꝑerdicioū/ & ꝑe
ſnare of aduerſe ſ̄ge. & ſo ꝑe hyre
of hē ꝑ̄ ſuoꝛchen aleſinge/ & ꝑ ꝑe
ȝt of hē ꝑ̄ ſtodē ayȝ/ ꝑou art mand
an helpere to me. & ꝑou haſt dely-
ied me by ꝑe multitude of my ſinne
ꝑ name/ & ſo rorens maad redy ꝑ
mete. & ꝑe houſis of hē ꝑ̄ ſouȝte
my ſoule. & ſo myſchef tribulacioūs
ꝑat aſſaile me. & my ꝑe enymyes
of hem yaf not hyem/ & ſo ꝑe wil

ne of hylle. ¶ so a stunge mbuhāt
so amyd of lenȝe/ so aubeli lig.
¶ so aniȝe vnit/ alto pe reep my lou
le shal preue pe lord: ¶ my lyf nā
nezige to helle bynepe/ pe ālpa sic
me on ethe fre: ¶ noon was pt help
pe/ pt was bholdige to pe hely of hel/
¶ noon vas/ lord thou hadde mynde on
pi mercy ¶ on pi worshige to gyf
pt bē so pe vold: for pou delyuerest
pem pt abidē pee ¶ delyuedist so pe
hond of men batyngē pee lord my
god.

¶ pe pistle on pe day of seynt vincent martir/ etc. fmj. ¶ xv. ȳ.

Blessid is pe man pat shal dwel
e in wisdom. ¶ pat shal bipē
ke in rightwisnesse: ¶ pat shal bipēk
in pe biholdige of god in mynd/ my
shal fede his eyen pe breed of lyf ¶
vnderstondige: ¶ of pe watir of hel
ful wisdom he shal zeue his drynke
¶ pt shal be stablid in his: ¶ he shal

not be bowid / & it schal wip holde
hi. & he schal not be confoūdid / & it sch
al enbize hi. enemys his nexbors /
& wip pe euerlastīge name he schal
enerte hi. pe lord oure god ¶ pe pistle
on pe day of seynt julian bischop &
¶ pe lord ¶ cōfessor ¶ cum ¶ xlvij. ℣
hap zoue knowlechīge to his
holy. & hiz in pe word of glorie / of al
his herte he heriede god & he louede pe
lord p̄t made hi. & zaf hi power azens
enemyes / & he made figeris to stonde
azens pe auter. & he made siwet mo
tens in pe soun of hem / & he zaf fair
nesse in halowīgis. & he ournede ty
uestil to pe endige of hi / pat pei
schulde preise pe holy name of pe lord.
& make larye erly pe holynesse of god
crist purgide pe synnes of hi. & enhaun
side his horn wip oute ende / & he zaf
hi pe testamēut of kingis. & seete of
glorie in israel / wisdom schal preise

hys cõle: ⁊ he schal be onoured ⁊ our
lord/ ⁊ he schal be glorified ⁊ pe unyd
dis of hys peple: ⁊ he schal opene hys
mouth in pe chirchys of pe hyzeste/ ⁊
in pe bihodyge of pe vñu of hi. he scha
al be glorified: in pe unyddis of hys
peple he schal be hized. ⁊ i holy stal
yede he schal be meruelid/ ⁊ pe mul
titude of chosene he schal haue ꝓi
uyge. ⁊ among pe blessid he schal
be blessid.

Epistle on pe feste of
sēt Datid quene/ capitē. vij. viij.

Wisdom of coniey makip. hym
self fre. ⁊ stretchip forp pe cuide.
stil to pe cuide thonghty: ⁊ dispositip al
le pigis fuerly/ ⁊ louede pis wisdom
mad: ⁊ i souzte it out fro my zōg
pe/ ⁊ i souzte to take it spouselle
to me. ⁊ i am maad a lyuer of pe
fairnesse of god: for pe gentilnesse pat
hath also pe lord of alle pigis louede

te/ for this is ye tabyernacle of ye lernyng
of god: & ye selernesse of his wordis //
∞ // ∞ // ¶ Here endeth // ∞ // ∞ //
¶ ye pistle on candilmasse day //
The word of ye lord ¶ Aggeus. m. c.
Yet ons ye shal make ye hevyn & ye
erth & ye see & ye drye lond: & I shal mo
ve all folkis: & ye desyrid of all folkis shal
come: & I shal fille this hows with glorye
sayth ye lord of oostis: & myn is ye
syluer & myn is ye gold sayth ye lord of
oostis: The glorye of this laste hows
shal be more than of the formere sayth
ye lord of oostis: & in this place I shal
yyve pese sayth ye lord of oostis. ¶ In
the xxiiij day of the nynthe monethe
& in the secunde yere of darius: the
word of ye lord was made to aggeus
ye prophete saying: Thus sayth ye
lord of oostis: Axe ye now the lawe
of prestis saying: If a man bere holy
flesshe in the hemme of his clothe: & with
his hemme touche breed: or potage: or
wyne: or oyle: or ony other mete: whether
it shal be halowid? & prestis answeryd
& seyden: Nay. & aggeus seyde: If he
that is defoulid of a dede body touchith
ony of these thingis: whether it shal be
defoulid? & prestis answeryden & seyden:
It shal be defoulid. & aggeus answeryd
& seyde: So is this folke & so is this
nacion before me sayth ye lord: & so is
ye werke of her hondis: & that they
offren there: it shal be defoulid. & now
sette ye your hertis fro this day & on
forthe: or ye sette a stone upon a stone
in ye temple of ye lord: sithen these
thingis were: ye wente to a corne
hepe of twenty mesuris: & there were
but ten: ye wente to the wyne presse
for to drawe fifty vessellis: & there were
but twenty: I smote you in corrupcion
& in mildewe & in hayle in alle ye
werkis of your handis: & there was
not among you that turnyd to me
sayth ye lord: Sette ye your hertis
fro this day & on forthe: fro ye xxiiij
day of the nynthe monethe: fro the day
in which the temple of the lord was
foundid: sette ye your hertis & se ye
if the seed yit is in the berne: & if
the vyne & the figge tree & the pom-
garnet tree & the olyve tree hathe not
broughte forthe fruyte hidirto: fro this
day I shal blesse you. ¶ And the word
of the lord was made to aggeus in the
xxiiij day of the monethe saying: Speke
to zorobabel duke of iuda saying: I
shal move heven & erthe: & I shal
turne ye chayre of kyngdomes & I shal
distroye ye strengthe of ye kyngdomes
of hethen men: & I shal turne ye
chayre of hem doune: & ye horsis
& ye stirers of hem shal falle doune:
& ye horsmen of hem shal falle doune
ech man with ye sworde of his brother.
In that day sayth ye lord of oostis:
I shal take the zorobabel my servaunt
the sone of salathiel sayth ye lord:
& I shal sette the as a signet: for I
have chosen the sayth ye lord of oostis.
¶ In the vi monethe in the first day
of the monethe: the word of the lord
was made by the hond of aggeus the
prophete to zorobabel the sone of
salathiel duke of iuda & to iesu the
sone of iosedech the grete prest saying:
Thus sayth ye lord of oostis saying:
This folke thinkith that the time is not
yit come that the hows of the lord
be bildid. & the word of the lord was
made by the hond of aggeus the
prophete saying: Is it tyme to you
for to dwelle in your ceelid hows:
& this hows to be desolat? & now
thus sayth ye lord of oostis: Sette
ye your hertis upon your weyes: ye
sowe many thingis & bringe in fewe:
ye eten & ye drinken & ye be not
fulfillid: ye clothe you & ye be not
hote: & he that hyrith hyrith to put
in a pursse with holis. Thus sayth
ye lord of oostis: Sette ye your hertis
upon your weyes: stye ye up in the
hille & bringe ye tymbre & bilde ye
myn hows: & I shal take plesaunce
in it & I shal be glorifyed sayth ye
lord: ye lokid to many thingis & lo
they were fewe: & ye broughte hem
in to myn hows & I blewe hem away:
for what cause sayth ye lord of oostis?
for myn hows that is desolat: & ech
man renne in his hows: for this cause
heven is defendid of dewe: & erthe
is defendid of his fruyte: & I clepide
drynesse upon erthe & upon mowntis
& upon corne & upon wyne & upon
oyle & upon alle thingis that ye
erthe bringith forthe: & upon men
& upon beestis & upon alle ye
werkis of handis: & upon alle ye
substaunce of erthe: & zorobabel
the sone of salathiel & iesu the sone
of iosedech the grete prest & alle
the remenaunt of the puple herden
the voice of the lord her god & the
wordis of aggeus the prophete: as
the lord sente him to hem: & the
puple dredde the face of the lord.
¶ And aggeus the messanger of the
lord spake the wordis of the lord
to the puple saying: I am with you
sayth the lord: & the lord reysede
the spirite of zorobabel the sone of
salathiel duke of iuda & the spirite
of iesu the sone of iosedech the grete
prest & the spirite of alle the
remenaunt of the puple: & they
comen & wrowghten in the hows of
the lord of oostis her god: in the
xxiiij day of the monethe in the
sixte monethe in the secunde yere
of darius.

of vnde & of verbū. Schal prie to
pe lord. as pe wes of pe wom
& as oolde zens Ceip pe lord al
ty ¶ The pistle ō Ceīt agnace day v̄gyn
em., li°, ¶ Lord kung schal kn
owledge to pee ¶ Teke pat pistle ī
Januer in pe dai of pe firste ag
nes ¶ pe pistle on pe day of seint
scolastice virgine ¶ Sapience. vij
¶ Wisdom of wronge malice ¶ & vnf.,
Teke pt pistle in Januil in pe day
of seint vitalis quene // ℣ ℣ ℣ //
¶ pe pistle on pe day of Ceīt vale
Beleld is Auen ¶ ti nūc ¶ Teke, xxxj°,
where is forde wtout vertu.
& pr̄yede not after gold: ney̆ hyngyn
in money & treasures / where is pri
& vse schulen ꝑpete hī: for he dide
meruelis in his lyf. where is pu
ned pine. & is forlorn pat hī
euerlastinge glorie ꝯgal be in hī
where inyze tresoun & trespasse

[illegible] ꝙ ꝓphetis t dide not / ꝑfore his
goodis ben stablischid in pe lord:
and al pe chyrche of seynts schal tel
pe our lyis almyscedis / pistle of
seint Julyane virgyne / ecc̄a, li.c̄,
My lord god ꝑ enhaūsidist / seke pis
pistle on seint luce day ū gyue in
tesembre // ¶ Ianuarye // ye pistle on seint edward day pe
kyngi // ecclesiastica. xliii c̄,
Bretho is pe mā whiche is foūden,
seke pt in pe nexte volme to foze
ou seynt voleintyn day // The
pistle on seynt matthy bert day. ecc̄a,
Ho pe gret ꝑfit ubynesse / xxxiii,
plage. god in hise / seke pis pistle
also foze t artow alle on seynt fil
ipe day / ¶ pe pistle on seint arly
bert day bischop ecc̄a, xliii c̄,
The tribis of israel zeue his
herte to bale cry / seke pt pistle
on seynt mathi day abbot ī ianyuil //

pe pistle

¶ Ye pistle on ye annunciacon of
oure lady // ¶ I saye. vij. c̃ //
The lord spak to achaz seyenge aske
you to ye signe of ye ¶ Seke pt
pistle also foxe in ye [illegible] wed
nesday of aduent // ¶ Ye pistle
¶ ye pistle on ye day of seynt ri-
chard bischop / confessor. xlvij. c̃.
Lo ye grete pryest which pleside god
seke pat pistle also foxe on seynt
siluestre day in cristmasse //
¶ ye pistle on ye day of seynt
ambrose bischop ¶ cert. xlvij. c̃.
The lord hap zoue knowinge to
his holy: & lyz in ye word of glorie
seke pat pistle in jenyuer on ye
day of seynt julian bischop & cõ
fessour / ¶ ye pistle on ye day of
seynt tiburce & valeriã / pũ. xv. c̃

The tunge of wise men ouerp
wayinge: ye mouth of fooles
vomyth out folie / in eche place ye eyen

of pe lord vilholden ꝟuele mē/ & ꝯoode
uen Alpleſnūt tūge is pe tre of lyf:
but pe tūge whyche is vnſemable de
ſoulup pe ſpirit/ pe hous of aruſt mā
is wooſt ſtrēgpe/ & pe diſturbly nge
is in pe fruits of avaricius man/ pe
lippis of wyſe mē ſchulē ſowe abrood
kūwynge: pe herte of foolis ſchal be
vnlyk/ pe ſacrifis of wicke mē
ben abompnable to pe lord: & pe vo
wis of iuſte mē ben pleſaūt/ pe pt
luey rztfulneſſe: ſchal be loued of
pe lord // ¶ Day // ∞ // ∞ //
Pe piſtle on ſtip day t Jacob/ capi
tule xxxv
ſtonde in greet ſadfaſtnelle. a
gens pe pt agrwilchen juſt mē: and
whyche tooken alwey her trauelis/
per ſchulē ſe & ſchulē be diſturbid
wip oxble dzede: & per ſchulē won
dze in pe cadeynte of hehe v hopid.
& per ſchulē vzeile for angwiſche of

spurte. t pel schulē seie wūnge penan
ce wipūne hē hih. t weliğe for pe
angwusch of spūrt / pese mē n hē pe
whyche we haden sumtyme ito coru.
t into lykuesse of vpbreidinge / we
wode men gessiden her lyf wood
nesse! t pe ende of hē worde vnp o
nour / hou perfore bē pei reikened a
mong pe sones of god! t hou pei
is among seyntis / pe pistle ō seint
jōnes day in cristmasse

Who bi eche god schal hunte gode
pīgis // seke pis pistle alto fore on
seint jōnes day in cristmasse // ℣.
℣pe pistle of pe day of pese seyntis /
gordian and epimage ℣capīe xiij.

The comīg of pis mā hou he
pe honde of god. t pe tuelft
of hey schal not touche hem / pese de
mede to pe hyen of wuschīge vnto
hē / t turnede hem vnto pe ouer gō
dīge of hē! t for pat hou pei ben

unto distrynge/ & pat is of vs pe vsep
of distrynge: but pe vō ī pees/ pouz
pei sustīnē turmento vnto pe men:
pe hope of hȳ is ful of ītedbynes
se/ pei veren trauelid ī afflize pig
ts: & pei schulen be despoild wel ī
vnanye pīgis/ for why god assayed
hē: & fond hē worpi to hī silf/ he p̄
ued hem as gold in a furneys. & he
took hē as pe offrynge of ȳlent al
arīse: & pe vnholdige of hē schal be
ī tyme of ȳzeldynge/ Iuste mē schy
ulen schyne: & schulen rēne abou
te as sparclis in aplace of reyed/
pei schulen deme naacions. & schule
be lord of peplis: & pe lord of yeu
schal reygne vp ouer hem. pe pis-
til on pe day of pelcleitis. nen alpul
lei & pancrace/ sapience. v. c.,

Iust men schulen lyue wtoute
ende: & pe wrec of hē is anen
ta pe lord: & pe pount of hē is anē

tns ye lyzelle/ p̄foze yer lchyulē tulle
of ye hond of ye lozd. ye reluue of
fuyruelle: 7 ye dradenue of cowly
nelle. foz he lchal gouerne hē wip
his ryt hond: 7 he lchal defende hem
wip his holy arme/ 7 his ceruēt loue
lchal take armure/ 7 he lchal arme
ye creature to ye vēgāce of enc
myes/ he lchal dope rytfulnelle foz
an haburioū: 7 he lchal take certei
tom foz abalenett/ he lchal take alth
eld yr may not be oūcomen: equite
oz euenes/ foz lope he lchal wlyette
hand wrappe ito alyere: 7 rent fen
dinge out of leins lchuleu go: and
ou[illegible]lozd god lchal lete hem ito a
certeyn plaœ. ¶ ye pillle on ye day of
leynt diūlroo bilchop ⁊c., xliij. c°
¶ o ye grete p̄t wlyche plelide god
leke it to foze on leynt liluelt' day
in crilimalle/ ¶ pillle on ye day of
yele leēns/ urban 7 aldelm/ lap̄. x.°

.11.

¶ The lord leue for ȝif ani man
seke it in Janyū on pe day of s̄
sulpicie ū/ ¶ pistle on pe day of s̄
austy bischop of ēgelōd/ etc. Hym. c.,
¶ The lord ly ȝour hurousinge to //
seke it in Janyū in pe day of s̄ eleut
julian bischop/ ¶ pistle on s̄ ger-
man bischop & confesso. etc. Hym°.,
¶ pe grete prest whiche pleseth
seke it al to fore on semt silueste
day in cristmasse //
¶ pe pistle on pe day of s̄ēt nycho
eme martir etc Hym. & xb.,//
Bledid is pe man pat dyal dusel
seke it in Janyū in pe day of s̄ eleut
vincent martir/ ¶ pistle ō pe s̄nc
dacon of s̄ eyne edmūt bic etc. l.c.,
¶ The olde pis is ye grete preost
yat kepte wel his flok & his
ȝift/ & yat delyuerede hem fro lesinge:
yan held vp ye hous, & strengde pe
temple in his dayes: & was myȝty

at ye fulle to lauyen ye ſtrēe/ yat
puruhſiez yi glozie in ye ſōdeſ-
ſoū of folk/ as ye may ſeen in
ye ruydōl of adame/ & as ye ſul
more ſhyneh in yis tmes: & as
ye ſūne ful ſchyneh to ſchoō hy
in ye tample of god/ as ye reſ bo
we ful ſchyneh amongh ye dou
ris of glorie: & as ye ſonne of iuſ
in ye tayes of celeſtiale lomer/ &
as ye lihes yrba in ye pulſinge of
watrū: & as encense ſmeihge in ye
mies of lord/ as fier ful ſchyneh
and encense yēmynge in tien/ and
as an hool veſſel of gold: enyroundi
ayn al maner of ſtaous ſtoon/ as ye
olyne biriamuynge: & as ye emp3ā
uerīge of alſoū hy/ in talaunge ſyn
ye dayrige of glorie: & in ſtayneh hy
ſelf ye endige of yin: in ſtyneh as
of ye holy auter: ye zefi yi glorie ye
doyneh of holynelle/ & alſo in tr.

.11.

lunge pertes of ye hond of pertie:
The stondinge vnder ye auter. pitte
for yis hond vnto a lacchinge / The
sacrifice ye goodly odour. vnto ye lyfe
lyse place / The reherlyng lys pcess:
wellinge to schewe ye vse of gode. pe
whiche hap don vnto vs all lys mur/
per he zeue to vs joifulnesse of herte
& pces. to be mand t cum vnto his tabel:
vi nies cillastigs ¶ pe pistle on pe day
of pete leynts batld cur & mabor.,
The soulis of just men ben cap. iij.
seke it in may in pe day of s. gor
dian & epmadie / ¶ pe pistle o scēt
balile day. vi & od. etc. & lim. c.,
Lo pe great pest whiche pleace seke
it o sluck day i annalle / ¶ pe pistle o
pele scētis vite & modeste ¶ capiet. v
Unto men schuldeu lyue vp seke pis
in may i pe day of nere. adyulcy &
pancras / ¶ pe pistle on sept vorulf
& vlyot day ¶ etc., iiiij. c., The lyf

Wle man seyal zeue yis /seke it i
Jamū in pe day of seynt mawn/
pe pistle on pe day of pese seynts
ū t mūcellan. Proverbis. xv. c.
The tunge of wle men ournep kun
vrugē seke it ī aprile on pe day
of tiburce t valerian // ~~~ //
pe pistle on seynt edward
day pe kingcc. xxj. c // ~~~ //
Bleſſid is man whiche is fonde wt
oute wem /seke it in feuer on pe day
of seynt valentyn mr/ pe pistle
on seint alboon day mr/capī. my. c

Pryde man yuyche pe bitey ern
pred in deep cabal be vnreſonabl
he wyl moltiplyal ere is not
ot.) g tyme. nedyr is ecluded be pe
nūmber of zeers/ pe wordis of a man
ben hoose. t pe age of chi. is lyft up
ore wem/ pe pleide gud t wikkid mad
ten boxe pe tunge of a man is fire
is mag bynd of pe vnrychtwis tūg

lette vnalue thynge his dor-
stonbinge. eyr lette fayinge thyn
ie dispense his soule/ he was endid
in short tyme. + Lillie maiye ty-
me. he lieth his soule bess pleasit
to god/ & pis yig: god hastit to lette
yt out. bo pe myddis of wisdomes
his. for why pe grace + mā of godis
ou his seruis: + wisyoldinge of god-
is mīcy. is on his chosen men//

pe pistle on pe euē of seynt jō
baptist/ jeremye. pe firste c.

In yo mes. pe word of pe lord
was maid to me sayinge/
Bfore yt y fourmede pe in wombe/
I knew pe. & bifore yt yon 3ede
out of pe wombe. I halowide pe.
+ 3af pee a profete among folkis/
+ I seide/ a. a. lord god. lo I can not
speke for I am a child + pe lord seide
to me/ nyle you seie yt I am a child/
for you shalt go to alle pingis: to

wlyche I schal sende yee | & you schalt
speke alle þīgis þ̄ wlyche euere I schal
comaūde to yee | drede you not of þe
face of hem: for I am wiþ yee. to re
lyle yee seip þe lord | & þe lord sente
his hond: & touchide my mouþ | & þe
lord seide to me | lo I haue ȝoue my
wordis in þi mouþ | lo I haue ordeyn
ned yee to day on folkis. & on reis
mes. þt̄ you drawe up & distruye.
& lese & waste & bilde & plaūte | seip þe
lord almyzty

The pistle on naty
uyte of seyt Jo baptist | Of Isaie

The lord seip yese yles
ful herke ȝe: & peplis afer fer
re ȝe | þe lord clepide me fro þe wō
be: he þouzte on my name fro þe
wombe of my modir | & he hap sett
my mouþ as a schaip swerd. he hap
hide me in þe schadowe of his hond:
& sette me as a chosene arowe | he
hidde me in his arowe cas. & sayde

to me/israel pou art my seruaũt: for
I schal haue glorie in pee/ & nolle pe
lord fourmynge me a seruaũt to hĩ
silf. for pe wounde. serp pese pingis.
Jzaf pee ito pe hzt of hepĩ nũ: pat
pou be myn helpe tul to pe laste pt
of erpe. kyngis schulẽ se. & prĩas schu
len rise to gidre: & schulẽ worschype
pe lord pi god. pe holy of israel pat
chees pee/ pe pistle of pese seĩtis
jon & poul martris/ ecĕ. xlmj. c.,
Tho men of men ben vbhos pute
es//seke pis to fore in pe feste of
holi pt sieh pe xxv sũday aft trinite/
¶ Jule// ¶ pe pistle on pe vtas
of jon baptist/ ¶ Jlaue. xlix. c.,
The lord seip pese pingis/ Jhe here
seke it ĩ pe nexte coline to fore on
pe day of seĩt jõ baptist/ ¶ pe pis
tle in pe translacõn of seĩt nũtyn/
ecĕ. xlmj. Tho pe gretre pest nyzth
plesith god in hise mes/ seke it õ

cenut siluestre day in cristmasse/
¶ ye pistle on ye vtas of petir
& poul/ ecclesiastica. xliij. c.
¶ Who men of mercy ben they as pi-
tees faulden not ¶ seke it to forze
on ye sonday on ye feste of [illegible]
¶ ye pistle on ye translacoñ of seint
benet abbot/ ecc̄a. xxxix. c./
¶ ye ryghtwis man yf he falle by
seke it in Januer on seynt maur
abbot/ ¶ ye pistle on ye day of se-
int kenelme king ¶ ecc̄a. xxxj. c.
¶ Who is auen which ye ne fa-
seke it in feuer on seint valenti
day ¶ ye pistle on seint arnul day
bischop/ ecclesiastica. xliij. & xlv. c.
¶ Who so ye man pt [illegible]
seke it to forze on ye day of seint
vincent in Januer/ ¶ ye pistle on
seint magrete day vgñ/ ecc̄a. xli. c.
¶ Who so god pou [illegible]
seke it in decembre on seynt lucie

ray vyrgyne // ¶ ye pistle on ſeynt
pirrete ray virgyne / ſapī. vij. & viij.
Whom ouer coniep make / ſeke
it in ſawyl on pe day of ſeint be
rid quene / ¶ ye pistle on pe day
of ſeynt marie maudeley. pūb

Who ſchal fynde a strong
woman: pe prys of hir is fer
& fro pe laste endis. pe herte of hir
housbonde trustip in hir / & ſche ſchal
not haue nede to spoilis / ſche ſchal
ȝelde to hir good & not puel: in alle
pe dayes of hir lyf / ſche souzte wolle
& flex & wrouzte bi pe counſel of hir
hondis / ſche is maad as a schip of
marchaut. pat berip his breed fro
fer / ſche roos bi nyzte & ȝaf prey
to hir meyneals & metis to hir mayd
enis / ſche bihelde a feeld & bouzte it.
of pe fruit of hir hondis ſche plaū
tide a vyner / ſche girde hir leendis
with strengpe. & made fermeb hir

arme / sche taschte & say pat hyr mar-
chaūdise was good: hyr lanterne
hal not queuche in pe nyzt / sche put
tide hyr houdis to stronge pīgis: & hyr
fingris tooken pe spynnīl / sche opene
de hyr houd to anedp man: & stretchi
te forp hyr houdis to apeze men, sche
schal not drede for hyr hous: of pe col
dis of snow: for alle hyr men weris
ben clopid wip double clopis / sche
made to hyr array clop: bise, eip white
silk. & purpur is pe clop of hyr / hyr ho
bondis is noble in pe zatis: wip pat she
sitty wip pe senatouris of erpe / sche
made hyr self clop & selde: & zaf agirdi
to achamanay / stroug pe & fairnesse
is pe clopīge of hyr: & sche schal leye
in pe laste day / sche openede hyr moup
to wisdom: & pe lawe of mercy is in hyr
tunge / sche bihelde pe pappis of hyr hou.
& sche eet not breed idely / hyr sones
risen & blessiden hyr moost [illegible]

bonde roos & þliȝe hyr/ maryȝe wiz
tris gudȝid rwȝellis þt pacidit alle
fawnelle is dilleyrable grace & veȝ:
pilke wõmã þt dȝedip ye lord schal
be þlid/ȝeueze to hyr of ye fruit of
hyr lyondis:/ & hyr werkis preiselyrt
ye ȝatis ¶ ye pistle on sept ianes
euen ¶ ecclesiastica. xlvij. c. //
¶ he dredinge of ye lord is on ye lyke
co of hunt mau// scke þis i pe vi
gyl nyȝt of ye assumcioȝ on sept.
andȝelis euen// ¶ ye pistle of sent
ane oure lady mod/ & il/ xlvi. c.
¶ ho schal fynde a strong wõman:
þis schul ze fynde on ye wef to so
ȝe cõ marie mandeley day/ ¶ pistle
õ ye day of vij sleperis. saþ. xlv. c//
¶ he soules of ȝ[illegible] men lyen in ye
seke it i may õ ye day of sent ȝoȝdi
au epimache/ ¶ ye pistle õ ye day
of sent saimpson. v. ca. xlvij. c.
¶ he ȝeyres þat wiȝche pleside god

mylse

in hyse Masse / seke it to foze on sett
siluestre day in crismasse / ℣ // ℣ //
¶ ye pistle on ye day of ye seuē sētis / fe
lice symplicat hanisty ¶ piūbis. ℟ᵘ.
¶ ye tunge of hyse men ouruey
seke it ī apzile ī ye day of tiburte
valerian / ¶ ye pistle on ye day of
seynt germyn bischop ¶ capī. ℟. ℣
¶ ye lozd seide fozp smote mēn vp
rytful wexe / seke it to foze on ye
day of seynt sulpice ᵇ / ℣ //
¶ ye pistle on ye day of seynt ol
iwold kyng ¶ confessiō. ℟℟ℊ. ℣.
¶ Selde is men wisely is founden
seke it ī feuerō ye day of s' valeti ii.
¶ ye pistle on ye day of seynt an
na wyp hys felowis / cō. ℟ℊ. ℣. //
[illegible] ye lozd suffreyney ye
[illegible] of hyt. + bothy not dē
[illegible] ye fallen / ye pur diseace ye
[illegible] ; euery fay to hyt + pouze made
[illegible] not be bonde auey ; ye ye dyde

ye hopy vnto hī: + vñ schal come
to you ito lukige/ze yt dede ye lord
louep hī: + zoure herte schulen be
lizued/ sones bihoue ze pe vanouis
of pis w: + bury/ no man hopy vñ
pe lord + is schent. of alwod stille i
hise hefus. + is forsaken/ wiþo iuuris
hy depuse hī + he dispise hī/ for pite
uous + merciful is pe lord ¶ Pistle
on scīt Saileuce euen ¶ Lord king/ I schal knoulechye te
cke it + I am vñ pe day of pe furste
agneis/ ¶ pe pistle on pe day of scīt
polite wip his felowis/ sapiēc. iij°
¶ Ful man pouz he be hirpe and
wod ¶ cke it i June on pe day of
seynt alwon mart°, xxxvv
¶ pe pistle on a confessour ne/ ect°,
¶ iij°.

yt ȝ couere/ ȝ so ꝯ ſow ȝ am fallyd
and ꝯ am halowyd abe lyſt maⁿe
ȝ reſtide: ȝ ꝯ reſte ury power/ ȝ
ſyde rote ꝯ apeple worſſhypid.
ȝ to ye ꝑtres of my god ye entre
of hȳ: ȝ ꝯ ye pleute of hȳ lorde my
wyp holdinge/ ¶ ye pitte on a clip
coun tay ¶ ſentelia. ꝟ. c°. ∞//

In alle yese men ȝ louyte reite.
ȝ ſchal dwelle ꝯ ye entre
of ye lorde/ ꝑue ye reſtaure of alle.
Wnwaidide ȝ leide to me/ ȝ lye ꝑ to-
mete me: reſtide ꝯ my tabernacle
ȝ lye leide to me/ dweile pou ī mod.
ȝ take pou entre ꝯ herte. ȝ leide
pou wotis ꝯ my chosen men/ ȝ lo
ȝbas mad ſtedfaſt ꝯ pou. ȝ ī lyſt
maⁿe ȝ reſtide ꝯ mote halowyd: ȝ
my power was ꝯ ſerlm/ ȝ ī wyſt
ꝯ apeple honourd. ȝ ye entre
ꝑfitato ye ꝑtres of my god. ȝ
my wyp holdinge ꝯ ye fulneſſ of

leyntre / I was enbaūmid as a cedre tre
in lybane: & as a pyne tre in the hil of syon
I was enhaūsid as a palm tre in cades:
& as ye plauntynge of wale in iericho /
as a fair olyue tree in feeldis: & I was
enhaūsid as a palm tre. visidis ye
in stretis / as canel & balme. & gyuynge
greet smel: & / as odour as chosē myr
re & as ye fairnesse of odour / pistle
in ye vtas of assumpcōn / in ye book
of wisdom of salomon gop of lōgis .xij.
our. & he kyng salamon in pe di
ete of his / in whiche his modir spouse
he hir in the day of his spousynge. & in
the day of gladnesse of his herte / my
frendesse you art ful faire. you art
ful faire & semely / your yzen ben of
culueris without. & your hed wipīne /
my frendesse you are al faire. & no spō
se in pe / come fro pe lybane my spou
sesse: come you fro pe lybane come / /
my fair spousesse, & bene ful

faire / yt tetus ben fauer pan vsyn:
& pe odour of yt clopis is abouc al
fiuete fynelly ynge oyntmentis / fyou
celle yt hippis ben an hyoup comib dr=
ogge: hony & nayll ben ōon yt tū
ge / & pe odour of yt clopis is. as pe
smel of cynsence / gardeyn enclosid.
fistir my spousette. gardeyn enclosid.
welle ensealid. yt bunnoumphge bē
dys. paradice of pome garnadis.
wip pe fruit of apul trees. wells
of gardeyns. putt of waters rennyge.
pe which fuertly sterten ou[illegible] pe
liban / come into my gardeyn fistir
my spousette. I haue my myrre wt
my oyntmentis. oon is my pur
fit & my sulū. oon is pe chosene of
hus moder. pe getere. pe rouztis of
hou han sen hyr. & han pchid hyr. pe
moost blessid / & pe quenes of pe aun
gelynes han preisid hyr. what is
sche pis yt passip forp as pe morw

rly ruge to gidze. han as ye moone
clyo len as ye shine feid ful as ye or
repried chyeldril of aistelis | hou fa
r'art pou t hou seemly my dewst
in delias pi stature is lykned to a
palm tre. t pi breste to clustris of
graps ¶ pe pistle on seynt barto
lomews eien ¶ prouerbis .xj. c.
Iclud is pe wam yt fyndip
wisdom: t whiche holdip
wr prudence pe getinge perof
is betre pan ye marchaudie of
gold t of siluer: pe fruitis perof
ben pe firste t pe dewelte t it
is pretiousey pan alle richelis /
t alle pingis yt mon be desirid mon
not be comparisoned to pis
lengye of lifes is in pe rizt half
perof: t richelis t glorie ben in
pe lifte half / pe weies pof pe
fare ioies: t alle pe pathis pof
ben pesible / it is tre of lyf to

hem yet taken it / & he yt holdp it
is blessed / yet wold god he yt holdp it
in wisdom: he shulde hemence
yt prudence / pereyns of hem
wolden take out vthys wisdom / & gou
vis: Noxen to gyue vs grace / ye pistle
on ye day of seint ruphe mtr. etc. ℟
¶ Lessid is ye man yt schal dwell ℟
le ī wisdom ¶ Seke it ī Jenyuer ō ye
day of sepnt vincent martir //.
¶ ye piste on ye day of seynt Austī
ye confessour ¶ Sedecim. ℟ vij. ℣ //
¶ ye lord hap sworn & nat repentid.
Seke it ī Janyū ī ye day of seynt
Julian bischop // ¶ ye pistle ō seint
Jōnes day in heruest / Pilis. ℟. ℣.

¶ ye almyge of swiche men as
Gadnesse: but ye hyde of
Wisdom vnto thym. ℣. Exultēt. ℟ ye
Jreuyge of vnryghtwise men is ye
wrecche of ye lord & gretter ioye yt
worchyn vnto / with men schal. ℣.

nor be moued wip out ende: vnt
wirkade me schulē not duelle on er
pe/pe moup of auch man schal bi
ugge forp wiscom · pe tugge of schyre
wis schal pischē/pe lyppis of auch
man holden pleasāt pīgis: t pe
moup of wickide men. biholdeu
ne/ husband pīgis/pe symplenesse of
juste men schal dyelle hē: t pe dis
seyuygge of vnwarid me schal dis
traie hem/pe rizthulnesse of rizthul
men schal delyuē hē: t wickide me
schulen be taken in hir aspymgis/
auch man schal be delyuered fro
angwisch: t angwisch a wickide mā
schal be zouen for hī/asepīe t mo
up of disseyuep his frend: but iuste
men schulen be delyuered by knīnōg/
acte schal be enhaūsid in pe good
is of juste me: t pīsynge schal be t
pe perdicioū of wickide me/acte
schal be enhaūsid bi blessinge of

uste men // ¶ ye pistle on septut
felice day t Audacte/ sapiēte. in. c.
¶ ye comes of iust men ben in
seke it on ye day of s' gardian
t eyuache ¶ September // ¶
¶ ye pistle on pe day of sent
cuthert bischop/ etc. Alm. c.
¶ o pe grete prest wythe pleine
seke it on sept siluestre day in
octuaue/ ¶ pistle on pe vigil
of pe natyuite of our lady ¶ etc. Alm.
¶ o pe bigy impryse t viloze wo
seke it in augst on assumpcon
euen/ ¶ ye pistle on ye day of ye
natyuyte of oure lady/ etc Alm.
¶ as a vyne mad fruit pe odour
seke it in decembze on ye day of ye co
cepcon of o' ladi ¶ ye pistle in pe
uis of ye natyuyte of our lady/ cap. i
¶ on sayr. is ye dyuit gaūamou
ibp dernelle: for pe impudē
p of is vndeuly/ for it is knowē

Lope enemys god tamēys me/wha
ne it is plent: per hue it/per delue
it ashāne it hap led out it silf/ & it
shal ōmyge gerip by victorie. pe nu
de of beteris vnderfoulde is crolb
ned wip outē ende/but pe manye
fold grenous multitude of wicked
me: shal not be profitable/ & plan
tyng of auoutrie. schulē not zeue
depe roots: neip schulen sette sta
ble stedefastnesse/pouz per burion
ne in bobis in tyme: per sett ōstad
fastly schulē be moued of pe wind/
& schulē be drawē out by pe roote
of greenelle of wynde/for wip bo
wis vnpaciēt schulē be broken to
gidre: & pe fruitis of hē ben vpro
fitable & sour to ete. & vnenable to
no pig/for wip alle lones pt bē born
of wicke men: bē wytnessis of wic
kidnesse. azens fadris & modris in
her ayngr/but auik man pouz he

ye vifore occupied in reep: ſeynd ye
in refreyſchynge ¶ ye pirde ō ſeīt
mathen euen ¶ prouerbis pe xxj°
¶ Bleſſid is ye man yt fyndy wiſ
dom: ſeke it ī auguſt on ſeīt bar
tolomeus euen ¶ ye pirde ō ſeīt
mathen day ¶ Ezechiel. j. ℭ. ∞ //

¶ Ye lyknes of ye chere expre
face of foure beſtis. was ye
face of aman. ℣ ye face of alio was.
at ye rythalf of yo foure. forſope
ye face of a ore was at ye lifthalf
of yo foure: ℣ a face of an egle was
abone yo foure/ ℣ ye fnas of yo. ℣
ye wengis of yo: were ſtrecchid fo
ȝp abone/ y. wengis on echye were
ioyned to gidre: ℣ y. hylidē ye bodi
es of yo/ ℣ echye of yo ȝeden bifore
face/ where ye forneſſe of ye wynd
was ȝidre yo ȝeden: ℣ turnedē not
azen whānē yei ȝeden/ ℣ ye lyknes
of yo beſtis. ℣ ye viſyoldynge of yo:

was as of wynnynge colo of hier / & as
pe biholdinge of laūpis / pis was pe
firste reuīge about in pe myddis of
heuēn / pe schynynge of hier. & leste
gonge out of pe hier / & pe beestis ze
ten & turnede azen: at pe likuelle of
leste schynynge ¶ pe pistle on pe
day of septuagesima. ℣. ℟. ℣
// ¶ Iuste men schulden lyue wipouten
seke it in may on pe day of sept
uagesima ad missas / ¶ pe
pistle ō pe day of S' ieroū doct., ext
¶ The lord hap zoue knowle ¶ Alma ℣.
seke it i pe day of seint Julian
v'tō., ¶ Dowze
¶ pe pistle on pe day of septu
agesima virgyne ¶, ecclesiastici. li. ℟.
¶ My lord god you enlyaunsidist
my dwellinge on erpe / seke it in de
cembre on pe day of septuagesi
mo virgyne // ¶ pe pistle on pe vigil
of S' edward kyng / ecclesiastici. ℣.

¶ The rytfulle man schal zeue his
herte to ~~wyckednes~~ / seke it i Januˉ
on seynt wilm my abbot //
¶ pe pistle on pe day of seynt wolfi-
am bischop ¶ ecclesiasticꝰ. xliij. cº //
¶ lo ye greet preest ¶ yat dyde plese
seke it on seynt silueſtˉ dai in cryst
masse // ¶ pe pistle on pe day of
seynt luk euangelist ¶ ezechiel. iº.
¶ pe lamelle of pe cheruyn was
seke it in septembre on seynt ma-
thyeu day / ¶ pe pistle on pe dai of
enleuenˉ pousand virgynes ¶ sapiˉ.
¶ on fair is pe cheek grauyn.. nusº.
seke pt pistle in septembre on pe
vtas of pe natyuyte of oure ladi //
¶ / pe pistle on pe day of seynt
romayn bischop ¶ sapience. xº.
¶ pe lord ledde forp myn [illegible]
seke it in Januˉ in pe day of seint
sulpise bischop //. ¶ pe pistle on
pe euˉ of seynt symon. & Sˉ iude

apostles sapience. pe pridde ℞.
¶ The lordis of iust men ben in pe
hondis of god / & pe sekenes may
on pe day of seynt gardiā & epimach /
¶ Domine ne ... ¶ pe pistle on pe day
of seint leonard abbot ¶ etc. xxxv.
¶ The rightis man schal zeue ihs //
seke it in ienuer on pe day of seint
maur abbot // ¶ pe pistle on pe
day of pe vn crowned mārs ¶ cap. xv.
¶ The lordis of iuste men bē seke
it in may on pe day of seynt gor
dian & epimachy // ¶ pe pistle ō pe
day of seint teodore // etc. xvij. & xv.
¶ Blessid is pe man yt schal dwelle
... / seke it in ianuer in pe
day of seynt vincent mārtir //
¶ pe pistle on pe day of seynt
martyn bischop ¶ etc. xxxv.
¶ pe grect pistle whiche plede
seke it on seint siluestre day in
cristmasse //. ¶ pe pistle on pe dā

of seint bryce bischop & cap[ite]. x°

¶ ye xij day bischop & martir

sche it in Jamii on ye day of seint

sulpice bischop // ¶ ye xiij day of seint

martite bischop &c., xiiij., c°.,

¶ ye grete prest which prechde god

seke it on seynt silvestre day in

crystmasse // ¶ ye xv day of sept

edmoūd day bischop &c. l. t°.,

¶ whose vis is ye grete pt. of sept

seke it to foze in juyn on ye day

of ye translacoū of sept edmūd //

¶ ye xvj day of septb

bne bischop &c. xiij., c°., c°. //

[illegible]

wide his glorie to hi̅m ye fay and
my̅nestre of hi̅ / gods mode hi̅ holy.
¶ dyeus hi̅ of alle men / for he herde
hi̅ fyns voice: ¶ lode in hi̅ i adoude /
¶ zuh in hi̅ au herte to ye comande
mentis: ¶ to ye lalbe of hi̅ ¶ of te
dymge // ¶ pe pistle on pe vtas of
seynt martyn ¶ ecc. xlum. c. // ℣ //
Lo ye grect preft wyche plefide
seke it on seynt siluestre day i ẽt
malle / ¶ pe pistle on seit ednut
day pe kyg ¶ ertlesiestra. xxxj. c
Beffid is auan wyche is fo[illegible]
seke it on pe day of seynt valen
tyn martir // ¶ pe pistle on seint
cecile day vrgyne ¶ ertlesiestra. lx°.
O y lord god pou [illegible]
seke it i dereembze on pe my of
seynt lucie vrgyne // ¶ pe pistle
on seynt girlogo ii̅t. pubis. my°
Beffid is [illegible]
seke it i augult on seynt bartolo

Fenes 77 Jonno ducclb

melb euen¶pe pistle on pe day of
sepnt katerpne virgyne¶ et„ li°.
¶ Hoc kempt̄ schal knowlechen to pee
seke it ī Jenyuer on pe day of pe.1.
sepnt agnes¶ ¶ Here endip pe
rule of pe sanctop bope p̄ t cōuȳ
to gidre¶ Tempal, here bigȳnep
pe tempal. p̄t is pe cōmemoracions
of pe zeer¶ pe cōmemoracōn of
oure lady in adiuēt¶ Flaie. vn. c.
¶ pe kempe schal knowlechen to pee
seke p̄t pisthe ī pe [illegible]wedmes-
day of adiuēt¶ pe cōmemoracōn
of oure lady pio candil masse to
estren¶ ecclesiastica. xxim. c.
¶ Seke it in augusti :u pe euē of
assumpcōn :and pe same dunp
pio estir tō trinyte sunday//
for vrpnen and sixten apistle//
¶ Flaie xviij ℣ xlv. c. 3ta

of cost. & ye stroug bing schal ha
ue lordschyp of hyt / & ye pryn schal be
hir enterto pe lord & pe cuyðis
of engelt our lord schal be knowe
to egipt & pei schal worschipe hi &
sacrifis & zifis & pei schule make vi
zeltis to pe lord. & zelde hem / & pei sch
allen be turned to our lord. & ye sch
al be plesid in hem. & ye schal saue hē /
in yat day bleſſinge schal be to pe
cuyðis of erpe. to ibliche pe lord
of ostis hap bleſſid seyīge / bleſſid be
my peple. & pe werk of myn hon
dis. Gnel myn enbigt / Epistle for
pe pees / ij. machabeus . i . c.
God to wel to gou & peace mynde
leke it. ni pe firſte saturday of leute
ij. lessoū / & ze moste rede it al ho
ol As it is pere // v // v // v //
Epistle for deer wedir strengh
pe seconde .c.

nynge of ꝑ wakingus & schede out
ȳin herte as watir. bifore pe sizt
of ꝑe lord ꝑ godis/ riste up ꝑ̄ hond
is to hī for ꝑ childzen soulis: ꝑe
wlyche hem hauid for hūgre in pe
yced of alle fetrid mē/ se lord and
biholde: for ꝑus pou hast went vp
oure vnzerdus/ ꝑfore lete not wō
men ete her fruit: her smale childre.
&c ꝑe mesure of an hond. if ꝑe ꝑest
& ꝑe profete ben hild in pe sepulture
re of ꝑe lord: watris han gon abou
te min yed. I haue seid yat I wer
schide/ I haue clepid ꝑ name lord:
for ꝑe hast take/ pou hast yerd my
voice. for ꝑe schoubigus & my cry̆gus.
turne not albey ꝑ face/ pou hast
come ner in ꝑ tyme. ꝑ I haue nede
pid pee: pou hast seid dyete pe wo
ynge/ pou hast demed pe cause of
my soule: pou art maiden of my
soule my lord & my god.

Explicite

.13.

for seyn// Jeremye. xiiij. c. ∞

Whey you cattige alwey hast thst
alwey Juda: eyn yi soule hap wla
nd sion: why p forsakest you smyten
vs: so pt noon helpe is: we abyde
pees & no good is/ & we abyde tyme:
& lo disturblyngr is/ lord we knowe
we owre vnfeythfulnesse. & ye wicked
nesse of owre fadrys: for we haue syn
ned to yee/ zeue you not vs for thyen
ethys for yin holy name: ouer to yi
vnfpyt to vs/ haue you wynde on
ye sete of yi glorye: make you not
voide yi vond of pees wip vs/ whey
n yniagis of heyn men ben per
pt wepmen: eyn heuenes moū zeue ry
nes/ whey you art not owre lord god:
Whom we abide: for you madist al
le yese yngis/ for batalis apistle. etc
Lord king almyzty. alle yngis. &c.
sekie pt pistle in ye secounde wed
nisday of leute/ ¶ Apistle for

Pestilence of vestis Jeremye. xiiij.c

Your wickednesse shall answere to vs: lord do for yi names/ for multiplye ben your turnynges awey to pee we hau synned. you abidynge of israel: ye sauyour þ̄of in tyme of tribulacioñ/ why as a comelyng ther. you art to vs̄ in pe lond. & as awey goere bowynge doñ to dwellynge/ why art you to vs̄ as aman vsyñ. as a strong man þt may not sauen/ forlope you art lord in vs. & yi holy names depid on vs

¶ Epistle for the lord ¶ Weifferinge mē/ gen̄. xlvij.

Of hyrcine þt took me fro pe hous of my fadur. & fro pe lond of my burye: pe whiche hap spoken to me & sworn seynge/ to yi seed y schal zeue yis lond: he schal sende his aungel bi fore pee

¶ Epistle on þ̄ mundaye of ¶ In pe dayes ¶ Quinquagesima. ij. mar̄. xij. collacioñ of fyschinge to gider

nisab: Judas ye man moost stōg.
seute thy poulaud dragmes of silū
to ierlm̄/ to be offrid sacrifice for deed
men: weel & religiously bp penkinge
of azenrisynge/ sopely it ye hoprde
not hē pt schlē to rise azen: it was
fen supflu t vepn: to prei for deed
men/ t for he vilyeld pt pei pt toolē
Repnuge of dyngē ibp pterlyadde
yeth grace kept/ pfore helpful and
holy pīgt is. to pie for deed men: pt
pei be vnbouden fro synes. Here
endip ye pistlis t lessons of ye
olde laive bp al ye zeer after ye
vse of Salisbirī ||. ||

2 Thou shalt have no straunge
gods before me

2 Thou shalt make vnto thee no

3 Thou shalt not take the name
of god in vayne

4 Remember thou kepe holy

5 Honour thy father and

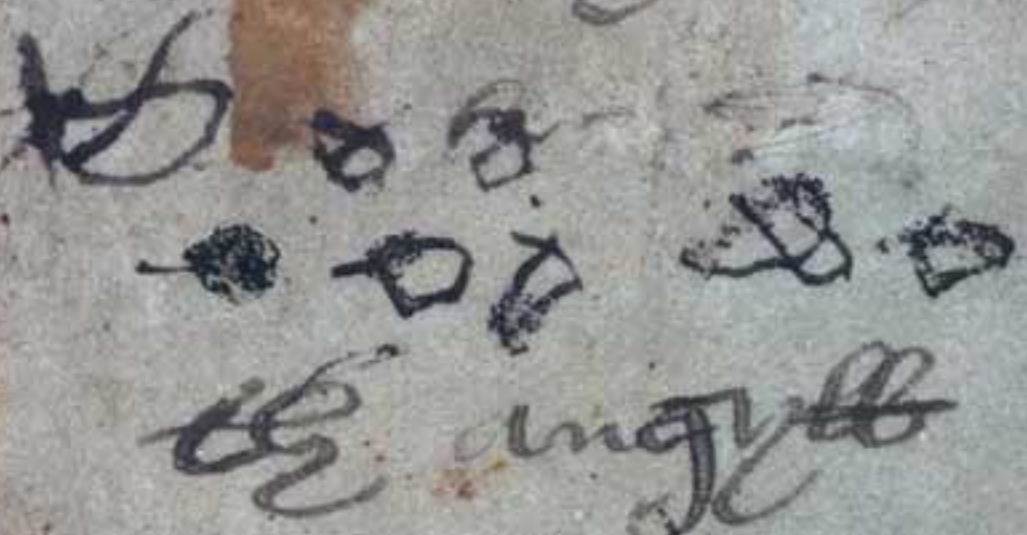
6 Thou shalt not kyll

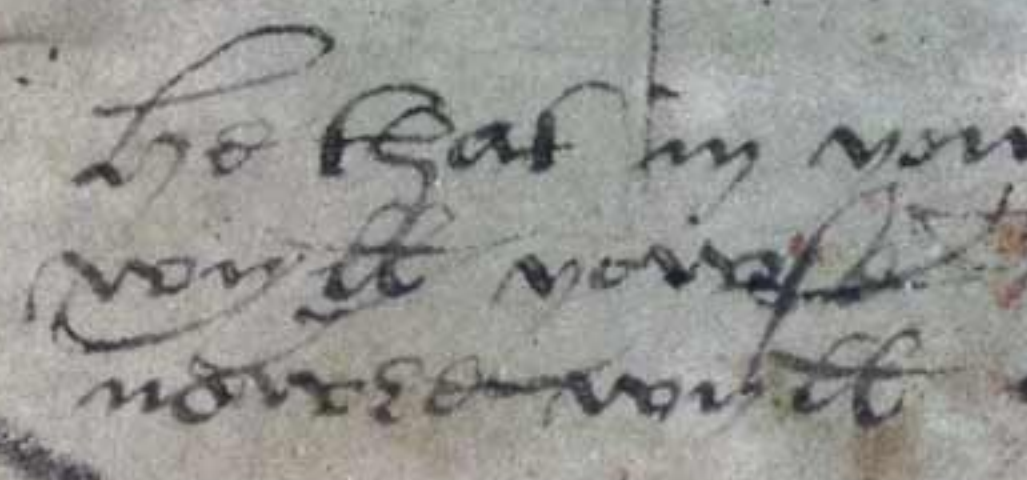
7 Thou shalt not commyt

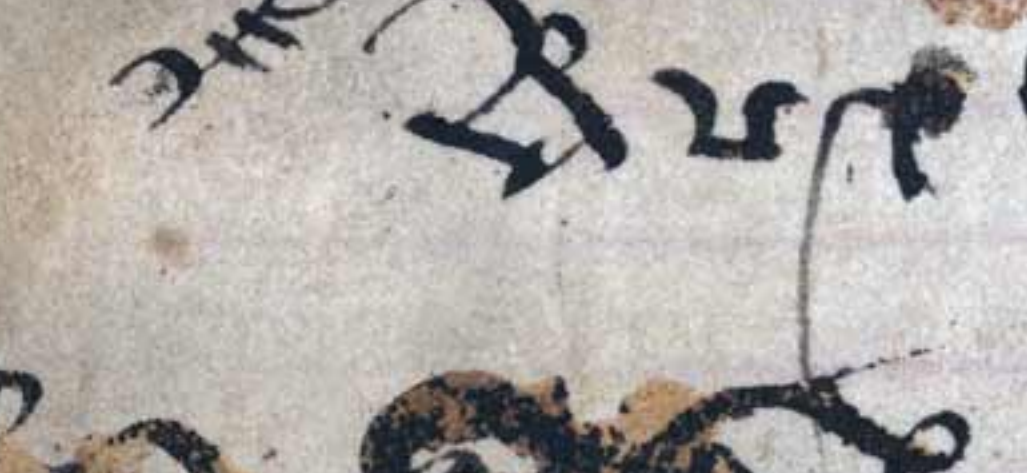
8 Thou shalt not steale

9 Thou shalt not beare

10 Thou shalt not







[What is wanting Actus here is in page 99 found in page 322]

oidcpuecke to oure fadirs. & seide to
abrahame/ & yi seed: al ye nemees
of erpe. schulē be blessid/ god wolde
his sone first to zou. & sende hym blec
singe zou: yerche eche man conuertesi
fio his wickidnesse. ℣ m. ℣. ℣.

And while ye spaken to
ye peple. ye preestis & ye ma
gistratis of ye temple & ye sadduc
cheen upon hem sorowiden. & yei
token ye peple: & token eche of hem
azenwinge for deep/ & yei leide hem
dis on yche. & puttiden hem vnto
warde into ye morewe/ for it was
now euentide/ but manie of hem
pat herden ye word bileuede/ and
ye nombre of men was
as fyue powsandis/ & it bicam
was on pat ye prynces of hem
and elde men & scribis weren gad
did in ierl̄m/ & annas prince of pre
tis & caifas & ion & alisandre & hou

namye cite were of ye kynde of pc
tis / and yei sette hē in ye myddil:
and after / in what vtu cyte in
what name. han ze do pis pnug /
pēme peter was fillid wip ye ho
li gost & seide to hē / ze princes of ye
peple & ze eldze men. here ze / if we
to day be demed in ye good dede of a
syk man. in whom pis man is ma
d saaf: be it knowen to zou alle
& to al ye peple of israel / pt in ye
name of ihū crist of nazareth. e
whom ze crucifien. whom god
raisid fro dep: in pis. pis man
stondip hool bifore zou / pis is
ye ston which was repuied of
zou bildinge / whiche is made into
ye heed of ye corner. & helpe is
nor in ony op / for per is non oper na
me is zouen to men. in whiche
we bihouep vs to be maad saaf /
& yei seien ye stidfastnesse of ye

tur⁊ ofʒon/ for it was foũden þt
þei weren mett vulettrid ⁊ lewde
men. ⁊ þei wondriden ⁊ knewen
þat þei weren wiþ ihũ/ and þei sizẽ
þe man þat was heled stondinge
wiþ hem: ⁊ þei myzten no þing a
zenseie/ but þei comaũdidẽ hem to
go forʒ wiþoute þe coũseil: and þei
spaken to gidre ⁊ seidẽ/ what schulẽ
we do to þese mẽ/ for þe signe is ma
ad knowen bi hem: to alle men þat
dwellen at ierlm/ it is open: ⁊ we
moũ not denye/ but þat it be noȝ
moze pupplischid in þe peple: ma
nasse we to hem. þt þei speke no mo
ze in þis name to ony mañ/ ⁊ þei
clepiden hem ⁊ denoũcidẽ to hem.
þat on no mañe þei schulden speke
neiþir teche in þe name of ihũ/ but
petir and Jon answeriden ⁊ seiden
to hem/ if it be riztful in þe sizt of
god to heir zou rapr̃ þan god reine

.v.

ȝe/ for we wote wedis speke po
ynges þt we han seyn & herd/ &
per manasiden & lesse hȳ. & sowdē
not hou per schuldē pūische hē for
pe peple/ for alle men clarifiedē þt
ynge þt was don ī þt pat was by
falle/ for pe man was more pan
of fourty zeer: in whiche pis sig
ne of helpe was maad/ and whā
ne per were delyuered per amen
to her felowis & telden to hē. hou
grete þīgis pe princis of prestis
and pe eldir men hadden seid to
hem/ & whānne per herden: with oon
herte per reisiden voice to pe lord.
& seidē/ þou lord þt madist heuene
& erpe see & alle þīgis þt ben ī hē:
whiche seidist bi pe holy gost by
pe mouþ of oure fadir dauid þi chi
ld/ why hepn men gnastiden wip
trey to gidre: & pe peplis pouztē
veyn þīgis/ kingis of pe erpe sto

ten myz: And prnas amen to gi
dze in oon azens pe lord. & azens
his anst for vrily erouve & pouce.
pilat wip hepm me & peplis of is
rael amen to gidze in pis atee. a
zens pin holy child. ihu whom pou
anoyntidist: to do po pingis pt pin
hond & pi counseil tenueden to be do
t nolde lord pi hold into pe pretnygis
of he. And graunte to pi seruauntis
to speke pi word wip al trist in pt pig.
put pou holde forp pin hond pt hel
pis & signes be maad. & wondis by
pe name of pin holy sone ihu/and
whanne pei hadde pied pe place
was moued in whiche pei were
gadrid & alle weren fillid wip pe
holy goost. & spaken pe word of god
wip trist/and of pe multitude of
men bileuynge: was oon herte
& oo wille/neip amy man seide
ny ping to be his owne: but alle

pnigis weren comyne to heu/t
wip greet ꝺtu pe apostlis zeldid
ꝰ wtuelyngc of pe azenrisinge of
ihū crist oure lord/and greet grace
was m alle yē/for ueipus wip ne
dy men was among heu/for lyon
ustnye cūe weren possessioneris
of feeldis ēp of housis: pei seldē
t bzouzte pe pris of po pīgis pt pei
seldē t leiden bifoze pe feet of pe
apostlis/t it was departid to ech:
as it was nede to echē/for lope īo
sep pat was named barsabas of
apostlis. pt is to seie pe sone of mū
for of pe lynage of leuy and mā
of name: wham̄e he yadde a feeld
seldē m t bzouzte pe pris. t leide
it bifoze pe feet of apostlis ¶ v. c.

But ananie and saffira his wijf: sel
de a feeld/and defraudide of pe pris
of pe feeld. t his wijf wiste/

And he brouzte apart fro
fore pe feet of apostles / & pey seide
to hī / and pe whi hap satanas
tempted pī here pey pou luc to
pe holy gost. & to defraude of pe
prys of pe feeld / whyle it stode
was not pin. & whyne it was
sold it was in pi power: why hast
pou put pis pīg in pin herte:
pou hast not lied to men but to
god / and anon pere pese worde
& he fell doū & was ded / & greet drede
was made on alle pat herden
zonge men risen & mouseden hī
awey: & bare hī out & buriede
& pere was grad as aspace of pre
owrs. & his wif knew not pis
ping / pet was don. & anon pe
pet was come to hī / Wōman
sey to me / whepēr ze soldem pis feld
for so mychel: & pei seide zhe for
so mychel / & pet seide to hī / why

.v.

vifel to zou: to tempte pe ſpirit of
pe lord: lo pe feet of hem pat han
buried pin hoſebonde. ben at pe do-
re: & pei ſchulen bere pee out/ and
ſche feldoũ at his feet: & diede/ & pe
zonge men entriden & ſoũden hir
ded. & pei baren hir out & buriden
to hir houſbonde/ and greet dred e
was mad in al pe chirche: and ſto
alle pt herden peſe pingis/ and vp
pe hondis of pe apoſtlis: ſignes &
wondris weren mad in
pe peple/ and alle weren of oon a-
ord in pe porche of ſalamon/ but
no man of opur durſte zoyne him
ſelf wip hem: but pe peple magnyfie
de god/ & pe multitude of men and
of wymmen bileuynge in pe lord:
was more encreſid/ ſo pt pei brou-
ten out ſijke men into ſtretis: and
leiden in litil beddis and couchis/
pat whanne petir cam atleſt pe

schadowe of hī: schulde schadowe
eche of hem: & yei schulden be delp
uered fro hyer sykenesse/ & pe multi
tude of ateeg nyz to serlīm ran: brīg
inge sike men and pat were trauei
led of vndene spirits. Whiche alle
weren heled/ But pe prynce of prestas
roos vp & alle pat weren wip hym/
pat is pe secte of saducees: & were
fillid wip enuye/ & leiden hondis
on pe apostlis. & puttide hē into pe
comyn warde/ bit pe aungel of pe
lord openede by nyzte zatis of pe p
soun: & ladde hem out & seide/ Goo ze
and stondeze & speke in pe temple to
pe peple: alle pe wordis of pis lyf/
Whom whanne yei hadden herd: yei
entriden erly into pe temple & tau
ten/ And pe prince of prestis cam &
yei pat weren wip hī: & clepiden to
gidre pe counseil. & alle pe eldre men
of pe chyldren of israel/ & senten to

prisoñ: yat ye schulden ye vrouzt
forp / t whãne ye mynystris cam̃
fornamen hem nost / t for ye prisoñ
was opened: ye turneden azen.
and token t sede / we foũden ye
prisoñ schut wip al diligence: t
ye kepers stondinge at yeztes /
but we openeden. t foũden no mã
pme / and as ye magestrats of
ye temple. t ye princes of preest-
es herden yese wordis: ye wondē
of hem what was don / but anon
risen t telle to hē / for lo ye mẽ whi-
che ze han put in to prisoñ: ben
in ye temple. t stondē t techē pe
peple / pãne ye magestrat went
wip ye ministris: t brouzte hem
wipoute violence / for pei dredde
pe peple: lest pei schulde be sto-
ned / t whãne pei hadden brouzt
hem: pei setten hem in pe coun-
seil / t ye prince of p̃stis: axide hē

and seide / in commaũdement ye co-
maũdyden zou: pat ze schuldē not
teche in pis name / & lo ze hā fillid
ierlim wip zoure techinge: and ze
wolen bringe on vs pe blood of pis
man / And petir answerde & pe apo-
stlis & seiden / it bihouep to obeie to
god. more pan to mē / god of oure
fadris reisede ihū whom ze slowen:
hangynge in a tree / god enhaūside
wip his rizthond pis prince & sauy-
our. pt penaūce were zouen to isra-
el. & remyssiōn of synes / and we be
witnessis of pese wordis: & pe holy
goost whom god zaf to alle obeischy-
nge to yi / whanne pei herden pese
wordis: pei weren turmentid and
pouzten to slee hem / but aūsam ro
os in pe cōsel arisee gamaliel
by name. a doctour of pe lawe. a
worshipful man to al pe peple:
and comaūdide pe men to be put

wip oute forp for awhyle / 7 ye seide
to hem / ze men of israel take tente
to zou silf on pese men: what ze schu
len do / for vnfore pese dayes treodas pt
seide hī silf to be sum mā: to whom
a nowmbre of men consentide. abou
te foure hundrid / whiche was scatm.
and alle pat bileuedeu to hī / t were
disparplid t browst to nouzt / Aftir
pis zudas of galilee was in pe dayes
of professioun / t turnede awey pe
peple after hī / And alle how many pe
cūe consentiden to hī: were scatterid.
7 he perischide / now perfore I seie to
zou: departe ze fro pese men. 7 suffre
ze hem / for if pis cōsell eiper werk
is of mē: it schal be vndon / but if
it is of god: ze mow not vndo hem /
leste paueiture ze be foūdeu to re-
pūgne god / 7 pei consentide to hī.
And pei clepiden to gidre pe apostlis
7 tenoūciden to hem pt were bet-

pat pei schulden no more speke ī pe
name of ihū: & pei leten hem go/
And pei wenten ioyinge fro pe sizt
of pe counceil: pat pei were had wor
pi to suffre dispisinge for pe name of
ihū/ bute echedai pei ceesiden not in
pe temple and aboute houses: to
teche and to preche ihū crist. Actus. v.

But in po dawes whanne pe nom
bre of disciplis encreside:
pe grekis gruchiden azens pe ebre
wis. for p^t her widowis were dispi
sid. in cuerydaies mynystringe/ &
pe twelue clepiden to gidre pe mul
titude of disciplis & seide. it is not ri
ztful p^t we leue pe word of god: &
mynystren to bordis/ perfore bri
þ^er bihold ze men of zou of good fame.
ful of pe holy goost & of wisdom:
whiche we schulen ordeyne on pis
werk. we schule ve bisy to p̄iere &
p̄che pe word of god/ & pe word

plesid before al pe multitude/and
per chesiden steuene Amen ful of
feip & of pe holy goth. & filip & pro
core & nycanor. & timon & par-
menan & ripcol a conuertyng a
men gentilitie/per ordeynedem
pese vr fore pe ten of apostlis: and
per pieden & leiden hondis on hem
and pe word of pe lord weride: &
pe noumbre of disciplis in ierlm
ilas myche multyplied/also myc-
che cumpanye of prestis: obeyede
to pe feip/and steuene ful of grace
& of strengpe: made wondris and
gret signes in pe peple/but sum
men of pe synagoge pt was depid
of libertyns. & cirenens. & of me
of alysandre. & of pe pt were of
cilice and of asie. & disputid with
steuene/and per myzte not wip
stonde pe wisdom & pe spirit pt spak
parine per pryuyly seyde. men pt

d

schulde seye pat ye herde yͤ seie
wordis of blasfemye azens moises
& god/and so ye wenede to gidye
ye peple: & ye eldre men & ye fa-
dris/& ye token to gidye & tooke
hi: and bro3te hi to ye counseil/ &
ye axeden hym bisenes: pt
seide/ pis man ceesse not to speke
wordis azens ye holy place & ye la-
we/for we herden hym seyinge/ pat
pis ihesus nazaren schal distrue
pis place: & schal chaunge ye tra-
dicouns pat moises bitook to vs/ And alle men yt sat
in counseil bihelden hym: & sawe
pe face of hym as pe face of
an aungel.

Capitulum. vij.

And ye preest seide to stefne/ wher pes pinges
ben so/ and he answerde pe confessioun
and pe knowinge of my name/ pe god
of abraham & ysaac & iacob apered to
me/ pe while i was in mesopotayme
er i dwelte in charran/ and he seide
to me/ go out of pi lond & of pi kyn-
rede & come in to pe lond pat i schal
schewe pee/ pe pridde day of pe
goinge out of pe lond of caldeis i
dwelte in charran/ and fro pennes
after pe deep of my fadir he trans-

fore yat he dispellide in carrain. and
seide to hī go out of pi lond. & of pi
kynrede: & come into pe lond wbich
I schal schewe to pee/ pānne he went
out of pe lond of caldeis. & dwelte
in carran/ & fro pēnes after pt his
fadir was ded: he translatide hym
into pis lond in wbiche ze dwellē
now/ & he zaf not to hī eritage īn.
no pyng aspas of a foot: but he bihy
te to zeue hī it in possessiōn. & to
his seed aft hī. wbānne he hadde nt
a sone/ & god spak to hī/ yat his seed
schal be comelig in an alien lond.
& pei schulen make hē subget ī ser
uage. & schulē pusle hē foure
hundrid zeris & pretti/ & pe folk
ze ye falle: to wbiche pei schulen
serue sey pe lord/ & after pese pīgis
pei schulen go out: & pe schulen
serue to me in pis place/ & he zaf
to hī pe testament of circūcisiōn/

and so

And so ye gendride isaak: & aſtī
adde hī tū pe eizte dap / & isaak
gendride jacob: & jacob gendride
pe tuelue patriarkis / & pe patri-
arkis hadden eueuye to iosep: &
selden hī into egipt / & god was wip
hī & delyuede hī of alle his tribula-
cions: & zaf to hī grace & wisdom
in pe sizt of farao kyng of egipt /
and he ordeynede hī louerepn ou
egipt: & on al his hous / & hungr-
au into al egipt & canaā. & greet
tribulacioū: & our fadren not nue
te / bur whanne jacob hadde herd pt
whete was in egipt: he sente oure
fadris first / & in pe secoūde tyme
iosep was knowen of his bripren /
and his kyn was maad knowen
to farao / & iosep sente & clepide ihacob
his fadr'. & al his kynrede: seuenty
and fyue men / & jacob cam down
into egipt & was ded. & our fadris

.c.

And weren translatid into sichem &
weren leid in ye sepulcre pt abrahā
bouzte vi prijs of siluer of ye sones
of emor: ye sone of sichem & whāne
ye tyme of biheste cam nyz. Which
god hadde knowlechid to abrahā:
ye peple weride & multiplied i egipt
and anoþ kyng roos in egipt: which
knew not joseph / pis bigilide oure kyn.
and turmentide oure fadris: pt pei
schuldē putte awey her zonge childre.
for pei schulden not lyue / in ye same
tyme moises was borē: & he was
loued of god / & he was norischid yre
monethis in ye hous of his fadir /
and whāne he was putt out in ye
flood: ye doutir of farao took hī vp
and norischide hī into hir sone / and
moises was lerned ī al ye wisdom
of egipcians: & he was myzty in his
wordis & werkis / but whāne ye ty-
me of fourty zeer was fillid to hī:

he rose vp in his herte: yt he shuld
se visite his brethren ye sones of
israel/ & whane he say a man suffrig
wrong: he vengide hi & dide veniã
ce for hi yt suffride ye wrong and
killide ye egyptian/ for he gessid yt
his brethren schulden vndirstonde.
yat god schulde zeue to hem helpe
bi ye hond of hi/ but yei vndirstodẽ
not/ for in ye day suynge he aperide
to hem chidinge: & he accordide hẽ
in pees & seide/ wen ze ben brethrẽ/
why noien ze ech opir: but he yt
dide ye wrong to his neyebore:
putte hi awey & seide/ who ordey
ned yee prince & domesman ō vs:
wheyir you wolt sle me as zistirday
you killidist ye egyptian: And in
his word moises az: & was aferd
a wonelyng in ye lond of madian
where he bigat tweyn sones/ and
whanne ye hadde fulfild fourti zeer:

.C.

an aungel aperide to hī in fier of flawme of a buisch in desert of ye mouīt of syna/ and moises sizt: & wondri de on ye sizt/ and whanne he nezede to biholde: ye voice of ye lord was maad to hī & seide/ I am god of zoē fadris: god of abrahā. god of ysaak. & god of jacob. moises was maad tremblynge & durste not biholde/ but god seide to hī/ do of yi schoon of yi feet/ for ye place ī wher ī ye stondist is holy erpe/ & seīde I say ye turmentinge of my peple ī egipt: and I herde ye mournyng of hem. & I cam doī to delyuere hem/ & now come pou: & I schal sende yē into egipt/ pis moises whom yei denyeden seynge who ordeynede yee prince & domesman on vs: god sente pis prince & azenbiere. wip ye hoond of ye aūgel. pat aperide to hī in ye buysch/ pis moises

ledde hem out: & dide wondris &
signes in pe loud of egipt & in pe
rede see: & in desert fourty zeris/ pis
is moises pt seide to pe sones of is-
rael/ god schal reise to zou a profete
of zoure bizinnen: as me ze schulen
here hī/ pis it is pt was in pe chur-
che in wildirnesse wip pe aungel pt
spak to hī in pe mount syna & wt ou
re fadris. wiche took wordis of liif
to zeue to vs/ to whom oure fadris
wolden not obeie: but puttiden hem
awey. & weren turned awey ī hertis
into egipt. seynge to aroun/ make
you to vs goddis pt schulen go bi
fore vs/ for to pis moises pt ledde
vs out of pe loud of egipt: we wite
not what is don to hym/ & pei mu
rmuriden in po dayes. & offriden sa-
crifise to pe wawmet. & pei weren
glad in pe werkis of ȝer hondis/
and god turnede and bitook hem

to serue to ye knyzthod of heuene: as
it is writen in ye book of pfetis
whe ye zehous of israel offride to
me. flesyn sacrifise eyn̄ sacrifise
in desert fourty zeris in desert: & ze
han take ye tabernacle of moloh &
ye steire of zoure god rifan figure
par zehan made to worschipe hem
and z schal trulate zou ouer into bab-
loyne/ ye tabernacle of witnessinge
was wip oure fadris in desert: as
god disposide to hem & spak to moi
ses/ pat he schulde make it after ye
fourme pat he say/ whiche also ou
re fadris tooken wip ihū & brouzte
inn̄to ye possessioū of hepen men:
whiche god putride awey fro ye
face of oure fadris: til in ye dawes of
dauid/ pt fond grace anentis god: &
axide pat he schulde fynde a taber-
nacle to god of jacob/ but salamō
bildide pe hous to hym/ but pe hize

god dwellip not in pingis maad
bi hond: as he seip bi pe profete ye-
uene is aseete to me: & pe erpe is pe
stool of myn feet/ wh at hous schule
ze bilde to me seip pe lord: eip wh at
place is of myn restinge: wh eip myn
hond made not alle pese pingis/ wt
hard nolle & wip vncircumsidid h̄
tis & eris ze wip stonden eiie moze pe
holy gost/ and as zoure fadris: so ze/
whom of pe pfetis han not zoure
fadris pursued. & han slayn hem pt
bifore tooldun of pe comyng of pe
riztful man: whos traitouris and
mansleeris ze weren now/ whiche
tooken pe lawe in ordeyna̅ce of an̄
gels: & han not kept it/ & pei here̅
pese pingis & weren dyuersely t̄ineu-
tid t̄her hertis. & gremeden wt teep
on hi̅/ but whan̄e steuene was ful
of pe holy goost: he bihelde into he-
uene & siz pe glorie of god. and ih̄u

.c.

stoundinge on ye rizthalf of ye vertu
of god/ And he seide/ lo I se heuenes o
pened. t mannes sone sittinge on ye
rizthalf of ye vtu of god/ And pei ar
eden wip agreet vois. t stoppiden her
eris. t maden wip o wille an assaut
into hī/ and pei wouzten hī out of
ye citee: t stooneden/ and ye witnes
sis diden of her clopis. bi fidis ye feet
of a zong man: pat was clepid saul/
And pei ~~stooneden~~ stooneden steuene.
pat clepide god to help t seynge/ lo
zd ihū resseyue my spirit/ and he
knelide wip agreet vois t seide/ lord
sette not to hem pis synne/ t wi hāue
he hadde seid pis pūng he diede/ viij.
ut saul was consentynge to
his deep/ And greet persecu
cion was maad pt day in ye chir
che pat was at ierlm/ t alle mē
weren scatered bi ye cuntrees of
Judee and samarie: out taken ye

apostles/ bur goode men bured̄ ste
uene: & maden greet mourn̄ge
on yi̇̄/ bur laud greetly distried̄ pe
churche and entride bi housis: & drow
men and wom̄en. and bi wold yeld
nto prisoun/ & yei pt weren scatte
rid passid̄e forp prechinḡe pe word
of god/ and ship cam̄ doū into a cite
of samarie & preched̄e to yeu crist
and pe peple zaf teut to pese pīg
is pat weren said of ship: wip oo
ille herinḡe pe signes pat he
dide/ for many of hē pt hadde vn
clene spiritis: crieden wip a greet
voice & wenten out/ & many sijk
men m̄ pe palesie & cr̄ok̄ide weren
heelid/ per for greet joie w̄in mand
m̄ pt citee/ But ꝑ was a man m̄ pt
citee whos name was symoū d
wiche pt hadde disceyued pe folk
of samarie. seyinḡe pat hi̇̄ silf was
sum greet man/ whom alle herke

neden fro pe leste to pe nooste: & seid
dē/ pis is pe vertu of god/ whudje
depid greet// & pei leueden yī for lō
ge he hadde maddid hē is up his is-
rachecraftis/ but whānne pei hadden
bileued to filip pat p̄chide pe kig-
dom of god: men and wymmē weren
baptisid in pe name of yhū crist/
and yānne also symoūid bileuede/
& whānne he was baptisid: he drowe
to filip/ & he say also pat signes &
gretc vtues weren don: he was a-
stonyed & wondride/ But whānne
pe apostlis pat weren at ierlū
hadde herd p̄ samarie hadde rec
seyued pe word of god: pei sentē
to hem petir and jon/ & whānne
pei camen pei preiedē for hē p̄
pei schulden resseyue pe holy go
st/ for he cam not zit into ony of hē:
but pei weren baptisid oonly in
pe name of pe lord yhū/ panne

silf

ye leiden hondis ou hem: & ye
resseyueden ye holy goost/ and whā
ne symoūd hadde seyn: þt ye holy
goost was zouen vp leyinge on of
hondis of apostlis: and he offrede
to hem moneye and seide/ zeueze
also to me þis power/ þt ibhom e
neire I schal leie on myn hondis:
þat he resseyue ye holy goost/ but
petir seide to hī/ þi moneye be wip
þee vnto perdicoūn: for þou gessist
ye zift of god. schuldest be had for
móneie/ þer is no part ne lorst to
yee: in þis word/ for þin herte is nt
riztful bifore god/ þfore do þou ye
nāunce for þis wickidnesse of yee.
and preie god if perauenture þis
þouzt of þin herte be forzouen to
yee/ for I se þt þou art in ye galle
of bitternesse: & in ye bond of wic
kidnesse/ & symoūd answerde: &
seide/ preie ze for me to ye lord: þt no

ynig of vele yat ze han leid vnne
on me/ & yei witnessid & spake ve
word of ve lord: & zeden azen to ie=
rusalem & p̄chiden to mistrue cit̄ee
es of samaritans/ & an aūgel of ve
lord spak to filip & seide/ rise pou &
go azens ve soup. to ve west yt goip
dou fro ierlūm to gasce. pis is desert/ &
he wos & went forp/ And lo a man
of ethiopie. a mighty man a seruaūt
ageldinge of ve queene candace: of
ethiopiens/ whiche was on alle hir
richessis: cam to worschipe in ierlūm/
and he turnede azen sittinge on his
chaire: & redinge isaie ve profete/ &
the spirit seide to filip/ neize pou and
ioyne pee to pis chaire/ & filip ran to:
and herde hī redinge isaie ve profete/
and he seide/ gessist pou whepir p̄ pu
dirstondist. what p̄ngis pou redist:
& he seide/ hou may ic: if no man schew
we to me/ & he p̄iede filip: yat he sch=

ulte come vp & sitte wip hi/ and ye
place of ye scripture pat he rade: wꝫ
pis/ as a scheep he was led to sleyngte/
& as a lomb bifore a mā pt scheryp hym.
is dumb wip oute voice: so he opene
te not his moup/ in mekenesse his
dom was taken up/ who schal telle
out ye generacoñ of hi: for his lyf
schal be taken awey fro ye erpe & ye
gelding answerde to filip: & seide/
I biseche pee: of what pfete seip he
pis ping/ of hi self eipir of any opir.
and filip openede his moup & bigā
at pis scripture: & pchide to hī ihū/
and pe while pei weute by pe weie
pei camen to a wat'/ & pe geldīg seide/
lo wat'/ who forbedip me to be bap
tisid: & filip seide/ if pou bileuest of
al pe yerte: it is iedful/ & he answer
de & seide/ I bileue pat ihū crist is pe
sone of god/ & he comaūdide pe char'
to stonde stille/ & pei weuten doun

voye vnto ye watir. filip and ye gil-
dung: & filip baptiside hī/ & whanne
yei weren comē vp of ye watir: ye
spirit of ye lord rauysshide filip. &
ye gildung sap hī no more/ and he
went in his weie ioyinge/ & filip
was foundē in azotus/ & he passide fo-
rp: & p̄chide to alle citees: til he cam
Ca. xl. ¶ to cesaree
at saul zit
ablo were of manassis and of
bethynes azens ye disciplis of ye
lord: cam to ye prynce of p̄stis. &
axide of hī lettris to ye synagogis/ yt if he foūde eny wō
and wymmen of pis lijf: he schulde
lede hem boūdē to ierl̄m/ & whanne
he made his iourney. it befel ye
he cam nyz to damask/ & sodeynly
a liȝt fro heuene schon̄ aboute hym/
and he fel to ye erpe. & herde a vo-
ice sepinge to hī/ Saul saul whi
pursuest pou me: & he seide/ who

art you lord/ And he seide/ Jam ihū
of nazareth: whom you pursuest/
it is hard to pee to hike azens pe
prick/ & he tremblide & wondride/
& seide/ lord what wolt you pt I do/
& pe lord seide to hī/ rise up & entre
nto pe citee: & it schal be seid to pe.
what it bihoupep pee to do/ & po uiē
pat weren wip hī: stoden astonci
ed/ for pei herden pe voice: but pei
saien no man/ & saul roos fro pe er
pe/ & whānne his zen weren opened
he say no ping & pei drowen hī by
pe hondis: & ledden hī into damask/
And he was pre dayes not seynge:
and he eet not neipir dronk/ and
a disciple ananye was at damask
bi name was at damask/ And pe
lord seide to hī in avisoū/ ananye/
and he seide/ lo I lord/ & pe lord seide
to hī/ rise pou & go into a strete pt
is dept rectus. & seke in pe hous

of Judas saul by name of tarse/ for
lo lye ꝑiep /And lye say aman ananye
by name entruge & leynge on hī
houdis ꝑat lye resseyue sizt/ & ana
nye answerde. lord I have herd of
anaye of ꝑis man. hou grete pue
his lye dide to pi sceyntis in ierlū/ &
ꝑis hap power of ye ꝓynas of ꝑc
tās to vnide alle men ꝑat clepen pi
name to yelp/ & pe lord seide to hym/
go you for ꝑis is to me a vessel of
chesynge: pr lye bere my name. bifo
re clepen mē & kīgis & to sone pe
sones of israel/ for I schal schewe
to hī hou grete pīgis it bihouep
hī to suffre for my name/ & ana-
nye went & entride into pe hous:
& leide on hī his houdis & seide/ saul
bropir pe lord ihū sente me to yee
pat aperide to yee in pe weye m
wlyche you camest: pat you se.
& be fulfillid wip pe holy goost/ &

anoon

anoon as pe sabbus fillen fro his izen:
he resseyuede sizt/the woos:the was
baptisid/the whanne he hadde taken
mete: he was confortid/the he was
vi sinne dies with pe disciplus pat
weren at damask/and anoon he
entride into pe synagogis:the pisside
pe lord ihū. for pis is pe sone of god/
the alle men pt herden ihū wondriden
the seiden/wher pis is not he pt ipugned
in ierlm: heu pt dependen to he
lp pis name/the hidre he cam for pis
pig: pat he schulde lede hē bounden.
to pe princis of prestis/but sinle
mythe pe more werde strong: the
confoundiden pe jewis pat disputeden
at damask. the afternoon pat pis
is risse/the whanne many dayes were
ifulfild: jewis maden a counsel
pat pei schulden sle hī/the perseyued
of heu pe weren maad knowen to
saul/and pei kepten pe zatis day

.d.

And nyzt: þt þei schulden slē hī/ þt
his disciplis token hī by nyzte: And
lowēde hī & leeten hī doun. in a
leep by þe wal/ And whānē he cam
into ierlm. he assayede to joyne hī
to þe disciplis: & alle dredden him.
& leueden not þt he was a disciple/
but barnabas took & ledde hī to
þe apostlis/ & telde to hē how ī þe
weie he hadde seen þe lord: and þt
he spak to hī/ & how in damask
he dide trystily: in þe name of ihū/
& he was wip hem & entride & zede
out in ierlm: & dide tristily in þe
name of ihū/ & he spak wip hebrī
wen & disputide wip grekis/ and
þei souzten to slē hī/ whiche þing
whānē þe britheren hadden know
ben. þei ledden hī by nyzte to cesa
rie. & leeten hī go to tarsū/ and þe
chirche by al iudee and galilee &
samarie hadden pees/ & was edi

hed. ⁊ walkide in pe drede of pe lo
rd: ⁊ was fild wip pe holy goost/ and it fel pat per pe
while passide aboute alle: cam to
pe holy mē pat dwelliden at lidde/
⁊ he fond aman enyas by name:
pat fro eyte zeer had de leie in bed:
and he was syk in palesie ⁊ pet
seide to hī/ eneas ihū crist
hele pee/ rise pou ⁊ arraie pee/ and
anoon he roos/ ⁊ alle men pat dwel
lyden at lidde. ⁊ at sarone sayȝe hī:
whiche weren conuerted to pe lord/ ⁊
in ioppe was a disciplesse. whos na
me was tabita: pt is to seie dorcas/
pis was ful of goode werkis and
almesdedis pt she dide/ ⁊ it bifel ī
po dawes. pt she was syk ⁊ diede/ ⁊
whenne per hadden wasschen hyr.
pei leiden hyr in a soler/ ⁊ for lidda
was nyȝ ioppe: pe disciplis herd
pat petir was perīne/ and sente

.d.

tuey men to yt & preiede. pat pou
thire uot to come to us / & petur
roos up. & cam ut yem / & uhanne
he he was comen: pei ledden hym
ito pe coler / & alle uidowis stode
aboute hi: weping & scheuinge
cootis & clopis. uhiche dorcas made
to hem / & uhanne alle men weren
putt out forp: petur includ
and piede / & he turned to pe body:
& seide / tubita. rise pou / & sche ope=
nede hir izen / and uhanne sche sau:
petur sche sat up azen / & he took hir
bi pe hond. & reised hir / & uhanne
he had depide pe holy men & uidouis:
he alyuede hir alyue / and it was
maad knouben up al ioppe / & ma
nye bileueden in pe lord / & it was
maad pt maistre daiez he dwelte
at oon symond a coriour. Act. x.

Iuan was ri certein cornelie
by name: a centurien of pe ci

peiye of knyztis. yat is seid of italie/
a religious man: & dzedinge pe lozd
wip al his meyne/ 3ouinge mannye
almesses to pe peple: & preyinge pe
lozd eüe moze/ pis say~ in a visioñ
openly in pe myntye our of pe day. a
angel of god entrynge vnto hi: & sey-
inge to hi/ cornelie/ & he biheeld hi:
& was adzed & seide/ who art p lozd/
& he seide to hi/ yi p̈iers & yi almes-
dedis: han stized vp vnto mynde. nu
ye sizt of pe lozd/ & nowe sende you mē
vnto joppe: & clepe oon symoñ yt is
named petir/ pis is herbozid at a-
symoñ coriour: whos hous is bi-
des pe see/ pis schal seie to pee. what
it bihouey pee to do/ & whanne pe an-
gel yat spak to hi was goon awey:
he clepide tuey men of his hous. &
a knyzt yt dzedde pe lozd. whiche we
wel at his biddinge: & whanne he
hadde told hē alle pese pīgis he sēde

.d.

yeu ito Joppe/ & ou pe may suy ugt ye
while yei maden Journey & neyeden
to ye atte: petr weute up into pe
hyzeste place of ye hous to pzeue a
bout pe sixte our/ & whanne he wo
hungrid: he wolde haue ete/ but wh
le yei maden redy: a mury schynge of
spirit. fel on hi/ and he sei hyenene o
pened: & a vessel comynge down. as a
gret schete with foure cornes to be
lete doun fro hyenene into eiye/ in wh
che weren alle foure footid beestis.
and creepinge of pe eiye: & volatilis
of hyenene/ and a voice was maad
to him/ rise pou petr & sle & ete/ and
petr seide/ lord forbede: for I neuer
eet any comyne pig & vndene/ and
eft pe secunde tyme pe vois was m
maad to hi/ pat pig pt god hap clen
sid: seie pou not vndene/ and pig wo
ron by pres/ & anoon ye vessel was
resseyued azen/ & while per thoute

wyne hī sikk. what ye vision was
pat he say: lo ye men pt were sent
fro ownelye. so uxten ye hous of hy
mound. t stoden at ye gate/ t whāne
yei hadden depid: yei arden if hy mo
une pat is nained petur hadde peir
herbozowe/ t whyle petr pouzte ō
pe vision: pe spirit seide to hī/ lo yre
men seken pee/ pfore rise pou t go
nid t go wip hem. t doute no ping
for I sente hem/ and petur cam down
to pe men. t seide/ lo I am he whō ze
seken/ what is pe cause: for whi
dyc ze ben comen: t pei seiden/ for
ne he a iust man t dredinge god. t
hay good witnessinge of al pe folk
of iewis: took answer of an holy
angel to clepe pee into his hous/
and to heir wordis of pee pfore
he ledde hem in. t resseyuede to her
herborowe/ t pat ouzt yei dwelliden wt
hī/ and in pe day suynge ye roos t

.d.

wente for wip hem / t tiime of pe vn
piren folowiden hī fro Joppe. pat pei
be Witnessis to pet̄ / t pe oȳ day he
entride into cesarie / t comelie a wood
hem wip his cosyns t nessesarie frē
dis. pat were clepid to gidre / And it
was don whanne pet̄ was come: cor
nelie cam wetynge hī / t fel doun at
his feet. t worschipnide hī / but petr
reisede hī t seide / arise pou / also I am
a man as pou / t he spak wip hym
t fond manye t weute in t fond
manye. pat weren come to gidre /
t he seide to hem / ze witen you abo
uynable it is to a iew: to be joynid
eiper to come to an alien / but god
scheuide to me pt no man scule a mā
comune eiper vndefoul: for wlyche vīg
I cam whanne I was clepid wtouten
doute / bot gore I axe zou: for wlyat cau
se ze han clepid me / t cornelye seide /
to day foure dawes into pis our I wās

pnyuge & fastige in pe wynpe our in
myn house/and lo Anan stood vi so
ze me in albyst cloup: and seide/ co3
nelie pi pier is yerd: & pī al melde
dis ben in mynde in pe sizt of god
pfor3e seude pou into [illegible]pe: & dep sh
uoūd pt is named petir/pis is her
boz1d in pe hous of sy mouū coziour
visidis pe see/pis wbyāue he schal co
me: schal speke to pee/pfor3e anoō
3 seute to pee: & pou dedest wel comyg
to vs/now pfor3e we alle ben pl senr
in pi sizt to here pe wordis what
euere ben comaūdid to pee of pe
lord/ & petir openede his mouy: &
seide/in treuye I haue foūden: pt god
is not acceptour of psoones/but in
eche folk he pt dredip god & worchip
rizt wisnesse: is accept to hī/ God sen
te alword to pe children of israel: sche
wynge pees bi ihū crist/pis is lord
of alle pīgis/ze witen pe word pat

is maad m al Jude & vigñ & galilee.
after pe baptym pt Jon prechide. Jhñ
of nazareth how god anoynte hī
wip pe holy goost & vñi / Which ye pas
sice forp m dowge wel / & helpynge
alle men oppressid of pe deuel / for god
was wip hī / and we ben witnessis
of alle pīgis: which che ye dide m pe cī
tre of Jewis & of Jerlm. whom pei
slowen hangynge m atree / & god
reisid pis m pe pridde day: & 3af hī
to be maad knowen / not to al pe
ple: but to witnessis bifore ordey-
ned of god / to vs pat eetm & drñ
kun wip hī: after pat ye roos ayen
fro deep / & ye comaūdide to vs to pī
dye to pe peple & to witnesse pt he
it is pat is ordeyned of god to mes
sum of pe quyke & of pe deede / to
pis alle prophetis beren witnessinge
pat alle men pat bileuen in hym
schulen resseyue remyssiōn of hym

nes by his name/: And zit while pat
petir spak pese wordis: pe holy gost
fil on alle pat herden pe word/ & pe
feipful men of arrumacioũ pt annũ
wip petir wondren pat also to na
cions pe grace of pe holy gost is sch
ed out/ for pei herden hem speke ynge
in langagis: & magnyfijnge god/
pãne petir answerde/ Whi eny man
may forbede watir. pt pese be
not baptisid. pat hem also reseyued
pe holy gost as we: & he comaũdi
de hem to be baptisid. in pe name
of pe lord ihũ crist/ pãne pei preyen
hi ũ. pat he schulde dwelle wt hẽ sũme
dai.

And pe apostlis & britheren pat weren in iude
herden pt also hepen men reseyuede
pe word of god. & pei glorifiede god/
But whanne petir cam to ierl hũ &
pei pt were of circumcisioũ disputi
den azens hi ũ. & seide/ whi entridist

pou to me pt hā prepuce: t hast ete
wip hē/ t petur bigan t exponbnede
to hem bi ordre: t seide/ I was in pe
atee of ioppe t piede. t I say in mup
schīge of mup mynde avisioū. pat a
vessel cam doū as agreet schete ibt
foure cordis. t was sent doū fro he
uene. t it cam to me/ unto wbyche I
lokinge bihield. t say foure footid be
estis of pe erpe t beestis. t creping
beestis: t valantylis of heuene/ and
I herde a voice pt seide to me/ petur ri
se pou t sle t ete/ but I seide/ nay lord.
for comyne ping eipr vn clene: en
tride nelle into mup moup/ and pe
voice answeride pe seconde tyme
fro heuene/ pat pīs pat god hap
clensid: lete pou not vnclene/ t pis
was don by pries: and alle pingis
were resseyued azen into heuene/
t lo pre men stoden in pe hous ī wbyi
che I was. and pei were sent fro cesa

me to me / & ye spirit seid to me: par
I schulde go wip hē & woute no pīg
zhe & pese sixe bzepurē camen wip me:
and we entriden into pe hous of pe
man / & he tolde to vs hou he sey an
aūgel in his hous stondinge and
seynge to hī / sende pou into Joppe
and clepe symoūd: pat is named
pet / wbiche schal speke to pee word
is, in wbiche pou schalt be saaf and
al pin hous / & wbānne I hadde bigū
ne to speke: pe holy goost fil on hē
as into vs in pe bigynnyngge / & I bipo
zte on pe word of pe lozd: as he
seide / for Jon baptiside in watir: but
ze schulen be baptisid in pe holy go
ost / pforze if god zaf to hem pe same
grace as to vs pt bileuedē in pe lozd
ihū crist: who was I pt myzte forbe
de pe lozd pt he zeue not pe holy go
ost to hē pt bileuedin in pe name
of ihū crist / wbānne pese pīgis weren

herd: pei glorifiet̄ god & seidē/ þtore
also to hepen men: god hap zouen
penaūce to lyf/ and pei þat weren
scatrid of/ pe tribulacioū þat mand
vndir stefene: walkiden forp to fe
nyce and to apre & to antioche, and
spoken pe word to no man: but
to jewis aloone/ but sūme of hem
weren men of apre & of cirnen/
whiche whānne pei hadde entrid ito
antioche: pei spakē to pe grewis &
þchiden pe lord ihū/ & pe hond of
lord was maad wip hē/ & myche
noumbre of men bileuynge was
conuertid to pe lord/ & pe word cam
to eris of pe chirche pt was ierlm
on pese pingis: And pei senten bar
nabas to antioche/ And whanne he
was come & siz pe grace of pe lord:
he joiede & monestide alle men, to
dwelle in pe lord in purpos of ha
te/ for he was a good man: & ful of

of ye holy goost: & of fayth & myche
peple was enarkid to pe lord and
ye wente forp to tarse: to seke saul
and whanne he hadde foūden hī:
he ledde to antioche/ and al azen
yei hyuyden pere in pe chirche: &
tauzten myche peple/ so pt disciplis
were namēd first at antioche
cristē men/ & in pese dawes profetis ca
men ouer. fro ierlīm to antioche/ &
oon of hem wos vp agabus by na
me: & signyfiede vp pe spirit. agreet
hūgir to comynge in al pe world
which hūgir was maad vndir clau
dyus/ and alle ye disciplis purpos
ten eīr" pat echje hadde: forto sende to
mynystere to britēn pr dwelte" i iude
which pīg also yei diden. & senten it
to pe eldre men: by pe hondis of barna
bas & saul // Capy. c. // ∞ // ∞ //
And in pat same tyme kyng
ye king sente power to tribūte

lim̃uen of ye chirche/and ye slow wip
swerd. James ye brop̃r of Jon/ & ye say
pat it pleside to Jewis. and keste to
take also petr/and ye mues of perf
loues weren/and why nam̃e ye hadde
mizt pet. ye leute hi urto prisou
and bitook to foure quatern̄yoũs
of kny3tis to kepe hi. & wolde after
pask bringe hi forp to ye peple/and
petr was kept in prisoũ but preier
was maad of ye chirche wtoute ce
ssinge. to god for hi/but whanne e
roude schulde bringe hi forp. in p̃t nyzt
petr was slepinge bitwixe twey
kny3tis/& was bound̄ wip twei che-
nes. & ye kepers bifore ye doze kept̄
ye prisoũ/& an aungel of ye lord sto-
od ny3. & liz/ schoon in ye prisou
hous/ & whanne he hadde smyten pe
side of petr. ye reiside hi & seide/ rise
yn swiftly/ & anoon ye chaynes
felden wt̄outen hondis/ & ye aũ

gel

gel seide to hī/ girde pee: & do on pī
hosis/ & he dide so/ & he seide to hī/ do
about pee pī dopis: & sue me/ & he
zede out & suede hī: & wiste not pt it
was sop pt was don bi pe aūgel/
for he gesside hī silf to haue seen a vi-
sioū/ & pei passiden pe furste & pe
seconde ward: & camen to pe īrē za-
te pat ledip to pe citee/ which che anoō
was opened to hem/ & pei zedē out
and camē into a strete: & anoon pe
aūgel passide awey fro hī/ & petir
turnede azen to hī silf: & seide/ now
I wot verily pt pe lord sente his aū
gel: & delyuerede me fro pe hond of e
rowde & fro al pe abidinge of pe pe
ple of zewis/ & he biheld & cam to
pe hous of marie modir of Jon pt
is named marcus: where manye
were gadrid to gidre & preyinge/ and
whāne he knockide at pe dore of pe
zate: a mayden wole cam forp to he/

.e.

& whanne sche knewe pe voice of
petir: for ioie sche openede not
pe 3ate. but renn in & toolde pt pet
stood at pe 3ate/ & pei seidē to hir/
pou madist/ but sche affermede
pt it was so/ & pei seiden it is his
aūgel/ but petir stood stille & knoc
kide/ but whanne pe hadde opened
pe doze. pei sawen hī & wondriden/ &
he bikenede to hem wt his hond to
be stille/ & telde hou pe lord hadde led
hī out of prisoū/ & he seide/ telle ze
to iames & to pe britherē pese pingis
& he 3ede out & wente into anop plac
e/ & whanne pe day was comen. þ
was not a litil troublynge among
pe knyztis. what was don of petir/
and whanne ernode hadde souzt
hī & fond not. aft' yer he hadde
mad enquerynge of pe kepers.
he comaundide hem to be brouzt
to hī/ & he cam doū fro iudee to se

came: & dwelte peire / & he was wiop
to men of tire & sidon / & pei of oon
acord camen to hī wiþ one pei had
ten cōsceiud wip bactus þat was
þe kynges chaumberleyn. pei axs
den pees. for as myche þat her
cuntrees weren vitaild of hī / &
in a day þt was ordeyned. eirude
was clopid wip kynges clopinge.
& sat for domeciuan. & spak to hem
& þe peple criede þe voices of god:
& not of man / & anoon an aūgel
of þe lord smoot hī: for he hatte
not zoue onour to god / & he wās
wastid of wormes & diede and þe
word of þe lord wexide: & wās mul
tiplied / And barnabas & saul turs
neden azen fro ierlm. whāne þe
mynystre was fulfild: & token
hon þat was named marcus //

And profetis & doctours (xiij.c
weren in þe chirche þt was

.c.
ii

at antioche. in wbiche barnabas
and symon̄ pat was clepid blak.
lucius cirenence & manaen pat
was pe fostringe fere of herode te
trak & saul were/and whanne pei
myn̄yst̄riden to pe lord & fastiden.
pe holy goost seide to hem/departe
ze to me saul & barnabas into pe
werk to wbiche i haue taken hem/
panne pei fastiden & preyeden & leide
hondis on hē & leeten hem go/but
pei weren sent of pe holy goost: and
wenten forp to celencia/& fro pen
nes pei wenten bi boot/ to cipre/&
whanne pei camen to salamyne: pei
prechiden pe word of god in pe sy
nagogis of iewis/and pei hadden
also ioon in mynysterie/& whanne
pei hadde walkid al pe ile til to pa
fum: pei foūden aman a wicche a
fals profete a iew to whom pe
name was barieu/ pr was w̄t pe

procunsul sergius paul aprudēt
uan/ pis clepide barabas ⁊ poul:
and desirde to here pe word of god/
but elymas wiche wip stood hem
for his name is expowned so: ⁊
he souzte to turne awey pe pcūsul
fro bileue/ but saul whiche is seid
also poul was fild wip pe holy go-
ost: ⁊ bihelde him ⁊ seide/ a pou
ful of al gile ⁊ al falsnesse pou sone
of pe deuel. pou enemye of al riz-
twisnesse: pou ceesest not to tur-
ne vpsodoñ pe riztfulnesses of pe
lord/ ⁊ now lo pe hond of pe lord is
on pee: ⁊ pou schalt be blynd ⁊ not
seīge pe sūne unto atyme/ ⁊ anoō
myst ⁊ derknesse fil on hīm/ ⁊ he zede
aboute ⁊ souzte hīm pt schulde zeue
hond to hīm/ pānne pe pcunsul why-
ne he hadde sepn pe dede: bileuede
wondrynge on pe techīge of pe lord
/and whanne fro pafum poul hadde

.e.
iij

go bi̊ aboot: & pei p̄t weren wt̄ hī:
pei cam̄ to pergeu of̊ pamfilie/ t
3ou departide fro hem: & turnede a3ē
to ierlm̄/ & pei 3ede to pergen: and
cam̄en to antioche of̊ pisidie/ &
pei entriden into pe synagoge in
pe day of̊ sabotis: & saten/ & aft" pe
redyng of̊ pe lawe & of̊ pe p̄fetis
pe princis of̊ pe synagoge sent̄ to
hem & seide/ Britheren if any word
of̊ exortacioū to pe peple is i 3ou:
sei3e 3e/ & poul roos & wip hond e
bad silence & seide/ men of israel &
3e p̄t dr̄ede god: here3e/ god of pe peple
of israel chees oure fadris. & enhaūside
pe peple: whanne pei weren comē
mygris in pe lond of egipt. and in
an hiz arm he ledde hem out of it/
& bi pe tyme of fourty 3eris he
suffride her maneris in desert/ and
pe distried seuene folkis in pe
lond of̊ canaan: & bi lot̄ departe

to hem her loud. as aft' foure hūd
red and fifty zers/ and aft' pese
pigis he tah domefmen to ſamuel
pe pfete/ + ſio pt tyme pei ande a
king/ and god zaf to hē ſaul pe ſo
ne of as: aman of pe lmage of ben
iamyn. bi fourty zeers/ + whanne
he was dou Albey: he reiſide to hē
ſaiſp pe kmgh. to whom he bare
wtnieſſinge + ſeide/ I haue foundē
tamp pe ſone of ieſſe. a man after
myn herte: whiche ſchal do alle my
willis/ of whos ſeed bp pe bihefte
god hap led out to iſrael a ſauyo"
hū: whānne ion pchide bifore pe
face of his comynge: pe baptȳ of
penaūce to al pe peple of iſrael/
but whānne ion fulfilde his cours he
ſeide/ ſam not he: whom ze demen
me to be/ but lo he comep aft" me/
and ſam not worpi to do of pe ſchō
of his feet/ Wripnē + ſones of pe

.F.

.e.

kinde of abrahã. & whiche pat hi zou
dredẽ god: to zou pe word of helpe
is sent/ for pei pr dwellen at ierlm & /
prynas of it: pat knewen not pis
ihũ & pe voices of pfetis. pr by eũy
sabót bien red: demedẽ & fillidẽ/ & pei
founden hĩ no cause of deep: and
aprẽ of pilat pr pei schuldẽ sle hĩ/
& whãne pei hadẽ eudid alle pĩgis
pat weren writtẽ of hĩ: pei tooken
hĩ doũ of pe tre: & leiden hĩ i a grauc/
& god reisid hĩ fro deep in pe pridde
day. whiche was seyn by manye
mues. to hem pt wente vp to galile
wip hĩ fro galilee into ierlm/ whi-
che bien til now his witnessis to
pe peple/ & we schewen to zou pe
biheste pt ws̃ maad to oure fadris/
for god hap fillid pis to yer sones.
and azenreisid ihũ. as in pe secoũ
de salm it is writen/ pou art my
sone to day I bigat pee/ & hise pt aze-

reiſide hȳ ſio deep. par he ſchulde not
turne azen into corrupcioū ſeide þ
for I ſchal zeue to zou treuþe þīgis
of mup / t þ fore t on anoþ ſide he
ſeip / pou ſchalt not zeue þī holy to
ſe corrupcioū / but mup in his gein
cioū. Wh anne he hadde myſtrid
to pe wille of god: diede / t was leid
wip his fadris: t ſay corrupcioun /
but he whom god reiſide ſio deep:
ſay not corrupcioū / Perfore bryþren
be it knowen to zou. þt bi hȳ re
miſſioū of ſynnes is tolde to zu /
ſio alle ſynnes of whiche ze myzte
not be iuſtified in pe lawe of mo
ſes / in þis ech man þt bileuep is
iuſtified / þ fore ſe ze pat it come
not to zou pat is biſore ſeid in pe
pſetis / ze diſpiſeris ſe ze t wondre
ze t be ze ſcatrid abrood: for I wor
che a werk in zoure dayes / a werk
pat ze ſchulen not bileue: if any

man schal telle it to zou / & whãne
pei zeden out pei preiceden pat in
pe sabot suynge: pei schuldẽ speke
to hem pese wordis / and whãne pe
synagoge was left: many of Jew-
is & of comelyngis worschipinge
god. sueden poul & barnabas / pat
spaken & counseilliden hem: pat pei
schuldẽ dwelle in pe grace of god /
And in pe sabot suynge almost al pe
cite cam to gidre: to here pe word
of god / & Jewis sayzen pe peple: &
weren fillid wip enuye: And azen
seidẽ pese pĩgis pr weren seid of po
ul, & blasfemeden / pãne poul & bar
nabas stifli seiden / to zou it bi
hoffe first to speke pe word of god /
but for ze putten it awey. & deme
yed zou vnworpi to eile lastinge
lif: lo we turnen to hepin mẽ / for
so pe lord comaũdide vs / & I haue
sett pee into lizt to hepin men: pt

you be vnto ~~you ben to~~ pe vttueste
of erpe/ and hepñ men herden and
ioieden 7 glorifieden pe word of pe
lord: and vileneden as manye as
weren vnfoze ordeyned to eiſe lafi
ge liſ/ and pe word of pe lord wꝰ
sowen by al pe cuntree/ but pe ieuis
stirden religious wymen 7 oneſti 7
pe woxpiſte men of pe citee: 7 stirde
persecucoun azens poul 7 barnabas
7 dryuen hem out of pe cūtrees/ and
pei schoken awey vnto hē pe dust of
her feet: 7 camen to iconye/ 7 pe dis-
ples weren filld wip ioie 7 pe holy
gost//

But it bifil ¶ xiiij. c. ¶ at
ſconye. pat pei entriden to
gidre into pe synagoge of ieuis and
spaken: so pat ful greet/ multitude of
ieuis 7 grekis vileneden/ but pe ie-
uis pat weren vnbileeful reisiden per-
secucoū 7 stirde to wrappe pe soulis
of heþñ men azens pe bzepren/ but

ye lord zaf soone pers/ þtoze pei dw
ellden nyche tyme & diden trastily ī
ye lord. veringe witnessinge to pe
word of his grace. zeuynge signes &
wondris to be maad by ye hondis
of hem/but ye multitude of ye citee
was departid: & sūme weren with ye
jewis: & sūme with ye apostlis/but
whēne þ was maad an assaut of pe
hepen men & pe jewis wt her princes
to turmente & to stoone hem: pei ū
derstoodē & fledden to gidre to pe ci
tees of licaonye & listris & derben/
and ito al pe cuntre aboute/& pei p̄
chiden pere pe gospel: & al pe mul
titude was moued to gidre: ī pe te
chinge of hem/poul & barnabas dw
ellden at listris/and a man at listris
was syk in pe feet/ & hadde sete cro
kid fro his modris wombe which
neuere hadde gon/pis herde poule
spekinge/ & poul biheld hī & say pt

ye yadde ferp. þt he schulde be maad
saaf: & seide wip agreet voice / vse pou
vpriʒt ou pi feet / & he lippide & wal
kide / & ye peple whãne pei yadden
sepn þt pat poul dide: residen her
voice ñ lycaon tunge & seidẽ / goddis
maad lyk to men ben comen down
to vs / & pei clepidẽ barnabas iubit:
& poul mercuriy: for he was ledere
of ye word / & ye prest of iubiter þt
was bifore pe cite: brouʒte bolis
& coronis bifore ye ʒatis wip pe
plis. & wolde haue maad sacrifice /
& whãne pe apostlis barnabas &
poul herden þis: þei to renten her
cootis / & þei skyppiden out among
ye peple: & criedẽ & seiden / mẽ wyʒt
ton ʒe þis þiʒ: & we deedly mẽ lyk
ʒou: & schewen to ʒou / þt ʒe be cõuer
tid fro pese veyn þiʒis to ye lyuyng
god: þat made heuene & erpe and pe
see and alle þiʒis þat ben ñ hẽ /

wlyche ꝛu generacoũs paſſid: ſuf
fride alle folkis: to go into hyr owne
weyes/ ꝛ ꝛit he lefte not hȳ wypout
witnessinge ꝛ wel doinge/ for he ꝛaf
reynes fro heuene. ꝛ tymes verige
fruit: ꝛ fulfillide zoure hertis wt me
te ꝛ gladnesse/ ꝛ pei ceynge pese pī
gis; vnnepis swagiden pe peple pat
pei offriden not to hem/ but sume ze
wis camen oũ fro antioche ꝛ iconye.
and counseilidē pe peple. ꝛ stoundē
poul. ꝛ drowen out of pe citee: ꝛ
gessiden pat he was ded/ but whā
ne disciplis weren comen aboute
hȳ: he ros ꝛ went into pe citee/
and in pe day suynge he wēte fo
rp wip barnabas to derben/ ꝛ whā
ne pei haddē p̄chid to pe ilke cite
ꝛ taust manye: pei turnedē azen
to lystris ꝛ yconye ꝛ antyoche/ con
fermynge pe soulis of disciplis ꝛ
monestinge: pat pei schuldē dwel

le vñ frep. ⁊ leidē / pat by vnstuye tri
vulacoūs: it vihouep vs to entre
vnto pe kingdom of heuenes / and
whaime pei hadden ordeyned ꝑfits
to hyē by alle atees: ⁊ hadden preied
wip fastīgis: pei vitooken hem to
pe lord in whom pei vileueden / ⁊
pei pastiden perfidie. ⁊ camē to pā
fike / and pei spaken pe word of pe
lord in perȝen: ⁊ amendoū into
stale / ⁊ fro pennes pei wenten by
boot to antioche: fro whennes pei
weren taken to pe grace of god to
pe werk pt pei fulfilden / and whanne
pei weren comē ⁊ hadden gadrid pe
chirche: pei telden you grete pīgis
god dide wip hem / ⁊ pat he hadde o-
pened to hepm men pe dore of feip
⁊ pei dwelliden not a litil tyme wip
pe disciplis ¶ pe fiftenpe. c.

And sum men comen doun fro
Iudee: ⁊ tauȝten bretheren /

pat but ze be circumcidid aft̄ pe lawe
of moises: ze moū not be maad saaf
þ̄ fore vhān̄e þ̄ was maad not amul
dissencioū to poul & barnabas azens
hem: þei ordeyneden þt poul & bar
nabas & sūme oþe of heu: schuldē
go up to þe apostlis & þ̄bis ī ierlm̄
on þis questioū & so þei weren led
forp of þe chirche: & passiē bisenyce
& samarie & þei telde þe cōuersacioū
of hepē men: And þei maden greet ioie
to alle þe brepren And vhān̄e þei ca
men to ierlm̄: þei weren resceyued
of þe chirche. & of þe apostlis & of þe
eldre men & tolde to hem̄ hou grete
þingis god dide wip hem̄ But sūme
of certis of þe fariseis pat bileuede:
risen up & seiden pat it bihouep hē
to be circumcidid: and to comaūde
to kepe al pe lawe of moyses And
pe apostlis & eldre men camen to gi
dre: to se of þis word & vhān̄e þei

vas

was maad agreet sekynge herof:
petir roos vp & seide to hem brepir̃
ze witen par of elde dayes in zou: god
chees by my mouy heyene to here pe
word of pe gospel & to bileue & god
pat knewe hertis bar witnessinge: &
zaf to hem pe holy goost as also to
vs/ and no pīg dyuersip vs bitwix
vs and hem: & clensid pe hertis of
hem by feip/ nouȝ pān̄e wiȝat tēptē
ze god. to putte azok on pe necke
of disciphs: which neipir we neip̄
oure fadris myzten bere/ but bi pe
grace of oure lord ihū crist: we bile
uen to be saued: as also pei/ and pe
multitude held pees: & herde barn
bas & poul. tellīge hou grete tokenes
& wondris god dide bi hem in hepm
nen/ and aft̄ pat pei helden pees:
James answerde & seide/ brepir̃ he
re ze me/ symoñ telde hou god visi
tide first to take of hepen nē ayeple

to his name: & pe wordis of profete
acorden to hī/as it is writtī/after
pis I schal turne azen & bilde pe ta
bernacle of dauip pt fel doūn: & I sch
al bilde azen pe mast doūn pīgis of it/
and I schal reise it: pt opere mē seke
pe lord/and alle folkis on whiche
my name is depid to help. pe lord
doinge pis pīg seip/for pe world pe
werk of pe lord is knowen to pe lord/
for whiche pīg I deme hē pt of hepī
nen ben conuitid to god: to be not dis
ceiid/but to write to hē: pt pei abstey
ne hem fro defoulinge of mawmets.
and fro fornycacoūn & fro strangli d
yngis and blood/for mores of elde
tyme. hap in alle atrees. hem pt pī
ching hī in synagis: where bi eche
sabot he is red/panne it plesid to pe
apostlis & to pe eldre men with al
pe chirche: to chese men of hem: &
sende to antioche with poul & barna

bas/ mas yet was named barsa
bas. t slas ye first men amōg hy
pren and wrsti by ye hondis of
yem/ Apostlis t eldre bysyen to hz yt
ben at Antioche t sire t sahce. hyper-
en of heyen men gretinge/ for we her-
den yat sūme wenten fro vs. t trou-
blden zou wip wordis t turnēd vp
sodoñ zoure soulis to wbiche nē we
comaundiden not. it plesde to vs gh
dzid mto cou. to chese men t sende
to zou wip our most derworpe bar-
nabas t poul/ men yat haten hyer
hues. for ye name of oure lord ih̄u
crist/ bere we sentence t lies.
and yei schulen telle ye same pīgs
to zou by wordis/ for it hab seyn to ye
hooly goste t to vs no more to zou no
pyng/ more of thyngis pat ben nede-
ful/ pingis pat ze absteyne zou fro
offrid ymagis of mawmetis t
blood stranglid t fornycacion/ fro

.f.
ii

wlyche yng ze kepngre zou: schulē
to wel fare ze wel/ perfore yei were
lete go & cam̄e down to Antioche: &
wlyam̄e pe multitude was gadred:
yei tooken pe epistle. wlyche wlyā
ue yei hadden rād: yei joreden on
pe counfort/and ioye & glas. & yei
for yei were confermed: confortden vr
yren: & confermed̄ wyp hul manip
wordis/ pat ester pat yei hadden be
pere a litil whyle: yei weren lete go
of bryper wip pees to hem yt had
den sent hem/ but it was sen to glas
to dwelle pere/ and mani weren alw
re in ten/ and poul & barnabas
dweten at Antioche. techynge & pre
chynge pe word of pe lord. wip opre
many/ but a fre cūme mes poul ca
de to barnabas/ bidde we gon and
visite oure britren in alle cytees i wlych
we han preched pe word of pe lord:
how pei han hem/ & barnabas wol

de take wip hi jou: par is named e
uiarkus/ bur poul preiede hi. par ye
par departide to heu fro paufilue.
& weute nor wip heu ito pe werk:
schulde not be receyued/ & diffen
oñ was wrad: so pat pei departide a
tbynne/ & barnabas took marke: &
sayn vi boot to sayr/ and poul chees
silas & weute forp fro pe bretheren:
& was bitaken to pe grace of god/ &
he weute vi syre & silue. & confermue
de pe chirche: comaudinge to kepe pe
hestis of apostlis & eldremen. Fo. cc.
And he cam ito derben & lystra
& lo a disciple was peue hi nam
tymope pe sone of a wymmane cristé:
& pe fadir hepē/ & vnbēpf was wele re
lystris & icoupe: zelide good witnes
ynge to hi/ and poul wolde pf pis
man schulde go forp wip hi: and he
took & circumcidide hi. for ieuis pf
weren in pe placis/ for alle wisten

.f.
iii

pat pe fadir was hepine / whane pei
passed bi atees: pei bitoke to hē
to kepe pe tachingis pat / weiē de
ued of apostlis & eldre men, pat /
weren at ierlm / & pe churchis weiē
enarelid i fey & in noumbre eche
day. conferred in fey: & enarlidē
in nounbre eche day / and pei pas
sen frigre & pe cuntre of galatine:
and weren forboden of pe holy go
ost to speke pe word of god in asie /
and whanne pei camen into my
sie: pei assayeden to go into bethy
nye: & pe spirit of ihū sufferde not
hem / but whanne pei hadē passid
by mysie: pei camen doū to troade.
And a visyoū by nyzte was schewid
to poul / but a man of macedonye
pat stood, preide hī & seide / go you
into macedonye & helpe vs / and
as he sey pe visioū: anoō we souz
ten to go forp to macedonye / & weiē

uuaad certeyn yat god hadde depid
us to ꝑaye to hē / & we zeden vi schip
fio troade & camen to samatracha
ibip streizt rouns: & ye tay suynge to
neapolis / & fio pēnes to filippis. yat
is ye firste part of macedonye. ye cite
colonye / and we weren in ye cate dai-
nes dayes. & spaken to gidre / and in
ye day of sabotis we wenten for ꝑ wt
oute ye zatis bisidis ye flood where
preier semede to be: and we saten &
spaken to wymen pr̄amuē to gidre
and alsōmā hidda by name a prin-
elle of ye cite of natarens: wopschi-
pīge god herde / whos herte ye lord
openede to zeue tent to pese ꝑ ꝑ.
pet / weren seid of poul / & whanne
sche was baptisid and hir hous:
sche preiede & seide / if ze han demed
pat zam feipful to ye lord: entre
ze into myn hous & dwelle / & sche
constreynede vs / & it was don whā

ne we zeden to ꝑer: ꝑat adam esel
ꝑat had a spirit of deuynacoũ
uette vs: whyche zaf gret wyn-
uynge to hir lordis ni deuynynge
vs suede poul & vs: & cried & seide
ese men ben seruãtis of ye hyze
god: ꝑat telley to zou ꝑe wey of hel
ꝑe/ & vis dide in many dayes/ & poul
sorowide & turnede: & seide to ꝑe spi
rit/ I comaũde yee in ꝑe name of
ihũ crist: ꝑat you go out of hir/ and
he wente out in ꝑe same our/ & ꝑe
lordis of hir sizen ꝑt ꝑe hope of her
wynynge went awey: & yei tooke
poul & silas & ledden into ꝑe cõ place
to ꝑe princis/ & yei broughten hem
to ꝑe magestratis: & seiden/ pese mẽ
troublen oure cite. for yei ben ie
wis & schewen custum which it
is not leeful to vs to resseyue neiþ
r: kepen we ben romayns/ and ꝑe
peple & magestratis risen ayens

yeu: & whanne yei hadden to rent pe
roots of yeu. yei comaundiden hem
to be beten wip zeirdis/and whanne
yei hadden zouen to hem manye
woundis: pei senten hem into pri-
soun/ & comaundiden to pe kepere: pt
he schulde kepe hem diligently/ and
whanus he hadde take such a pcept:
he putte hem into pe ynner prisoun.
& streynede pe feet of hem in a tree/
& at mydnyzt preiden & salas worschip
piden & herieden god: & yei pt weren
in kepinge herden hē. and sodeynly
a gret eryc mouynge was maad:
so pat pe foundementis of pe prisoun
weren moued/ & anoon alle pe doris
weren opened: & pe bondis of alle
weren losid/and ~~pe lacches of~~ pe ke-
pere of pe prisoun was awakid. &
say pe zatis opened: & wip a swerd
drawen out he wolde haue slawe
hym silf/ gessinge pt pe men pt weren

voũden hadden fled/but poul ar-
ete wip agret voice & seide/to you
uoon harm to yi silf. for alle we
ben here/and he axide list & entride.
and troublide & fel doũ to poul &
silas at her feet/& he brouzte hem
wip oute forp: & seide/lordis what
bihouep me to do: pr̃ he wasd sa-
af: & pei seiden/bileue pou in pe
lord ihũ: & pou schalt be saaf and
yũr hous/& pei spakẽ to him pe
word of pe lord: wip alle pt̃ were
in his hous/& he took hẽ in pilke
our of pe nyzt: & waschide her wo-
ndis/and he was baptisid and al
his hous anoon/and whãne he
hadde led hẽ into his hous: he set
te mete to hem and boxe/and he wꝫ glad
wip al his hous. & bileuede to god/
and whenne pe day was comep
magistratus senden machepollus
& seidẽ/delyuere you po men/and pe

keper of ye prisoñ telde pese wordis to poul: par ye magestratus hã
sent par ze bedelyded/ now perfore
go ze out: & go ze in pees/ & poul
seide to hẽ/ pei senten vs men of
rome into prisoñ pt weren betrñ
openly & vndampned/ & now pry
uyly pei bryngen vs out: / not so.
but come pei hem silf & delyuere vs
out/ and pe maieris telde pese
wordis to pe magestratis/ & pei dr
eddeñ: for pei herden pt pei weren
romayns/ and pei camen & biseche
den hem & brouzten hem out/ and
preiden pat pei schulden go out of
pe cite/ & pei zeden out of pe prisoñ:
and entriden to lydie/ & whanne pei
sazen bretẽ: pei comfortide hem. &
whanne pei hadden zedẽ forp //
whanne pei hadden passid
bi amfipolis & apolonye: pei camẽ
to tessalonyk where was a synago-

ge of ielwis/ & bi alstum poul entrde
to hem: and by pre sawons he declar-
de to hem of scriptur8. and opened
and schewide pat it bihoste crist to
suffre: and rise azen fro deep/ and pt
pis is ihū crist: whom I telle to 3"
and sūme of hem bileuedē: & were
joyned to poul & silas/ to a gret
multitude of heyen men woxschyndē
godz & noble wymē not a fewe/ but
pe ielwis hadden enuye: & tookē of
pe comun peple sūme yuele men/
and whānē pei hadden maad a
cumpeyne pei mouedē pe citee/
and pei camen to 3alous hous/ &
soughtē hē to bringe forp among pe
peple/ & whāne pei foūdē hē not
pei drowen 3alon. & sūme bretherē
to pe princis of pe citee & criedē pt
pese it ben pat mouē pe world. &
hidre pei camē: whiche 3alon rec
seyuede/ and pese alle don azens

ye mandementes of ye emperour:
and leen yat yai ne stoppe hym
+ yei moucden ye peple + ye pryn
as of ye cite. Ye cryage yete pīgs
and vyaunce fatt flamoū wō take
of vasour + of oyure: yei leeten poul
and slaa go/and anoon by myste
nyste leten slaa go into breoen
+ whēne yei mizten pryue yei en
tuden into pe hous goge of ye cu=
vis/but yete weren ye wopiere
of hem yat were at te table
whyche were pryue to ye lord hy
al desiredye day selinge tyraun
nis: if yese pīgs yaden hēlp +
vaunge of hym and hise + of hys
hyne ordī + not meuse/but
abyanne ye cruse at tablonpe
hadden knowe yat ellis it were.
pe wod of god was preched of po
ul/per entren yese monynge +
disturblynge ye multitude/

and ye anon bi-
gan wyth-
stonde
paul: ye
shulde go to ye ce/
ure clas & tymothye
answeren ye
and ye yaf leden top paul:le
ten hȳ to abyde/ & wythdrawe ye
hedden take vnaduysednesse of hȳ
to fore & tymothe: yt fulhyng
hy ye shulden answer to hym: pe
ople aboue
hem or ellis hys spirit was
moued in hym. hy ye sey ye abe
ȝouen to wolfare/ perfore he dyd
putte vp ye symagoge bip pere-
nes & hy pem yt wold lyuen
god & nye come place by alle day
es. to hem yat hyeden/ & comune
ȳgemede & soulde & vitaille
dyuerse men vp hȳ & fro ye
wyst wele ys to be of wor-
shepe/ & ye sey ye ben
to be a leder of men be fendis: &
ye telle to hem vnȳ & pe ȳgem

ſinge/ & pei tooken hi & ledden to
Babylonie: & ſeiden/ moun vre vi-
te vhat is pis newe doctrine pat
is ſeid of pee: for pou bryngist vn
ſum newe pigis to oure eris/ ȳ-
fore we wolen vnite vhat pese pi-
gis ſchulen be/ for alle men of ete-
nis & comelyngis herborowid ga-
uen teut to noon opur pig: but oȳ
to ſeie oȳ to heie. ſum newe ping/
and poul ſtood in pe myddis of a-
reopage and ſeide/ men of athenis
vi alle pigis I ſe zou as veyn wor
ſchipers/ for I paſſide & ſiz zoure
mawmetis: & fond an auter ī vhi-
che vas vriten to pe vnknowen
god/ ȳfore vhiche ping ze vnknow-
inge vorſchipen: pis ping I ſche
we to zou/ god pat made pe world
and alle pigis pat ben in it: pis
for he is lord of heuene & of erpe.
dwellip not ī trupis maad wip

hond/ neiꝑ is worschipid vi mãnes
hondis. neiꝑir hap need of ony pig.
for he zeuep hyf to alle men t vjepi
ge t alle pigis/ t maꝺe of oon al pe
hy nes of men to euhalwe. m al pe
face of pe erpe. determyn tymes
ordeyned. and pe termes of dwel
lingis of hem to seke god/ if peraũ
ture pei feelen hi eꝑur fynden: pouz
he be not fer fro eche of zou/ for in
hi we lyuen t mouen t ben/ as also
sum of zoure poetis seiꝺ/ t we bẽ
also ye kynde of hi/ perfore sipen
we ben ye kynde of god: we schulẽ
not deme yt godly pig is lyk gold
and siluer t stoon. eiꝑir to grauyng
of craft t pouȝt of man/ for god
disdeyn ye tyme of pis vknowing.
t nolu schewip to mẽ. yt alle eũp
where do penaũce/ for yt he hap
ordeyned a day. in wiche he schal
deme pe world in equyte. i man

in wlyche ordeyned & zaf kep to
alle men: & reliche hī fro keep and
whāne pei hadden herd pe azen in
synage of deed men cūme scoxned
& cūme seidē we schulen here per
eft of pis ping so poul weute
out of pe mydd of hem & cūme
drouen to hī: & bileuedē among
whyche deuyce creapagite was
& albōned by name damans. & ope
stir ¶ Capitulū cū cūme wip hem
ysle pigis poul zede out of
atens. & cam to corynthe & he fond
a man riche aquila by name of pō
te by kynde. pat late cam fro italie.
and prisille his wyf: for pt clau
dius comaūdide alle iewis to re
te fro rome & he cam to hē & for he
was of pe same craft. he dwelte
wip hē & wrouzte & pei were of
coopmakeris craft & he disputide
in pe synagoge by eche sabot put

tuge among pe name of pe lord ihū/
And pe cōsciude Jewis and girkis/
And whanne silas and tymope cam̄e
fro macedonye: poul was bysyneste
to pee word/ & witnesside to pe iewis
pat ihū is crist/ but whanne pei ax̄e
seiden & blaspheme: he schook awei
his clopis & seide to hem/ youre blo
od be on youre heed: I schal be cleue
fro hennes forp. & schal go to hepin
men/ And pe passide fro pēnes: & pe
entride into pe hous of a iust man
pat name was titi pat worschipide god &
whos hous was joyned to pe syna
gogge/ & crispe prynce of pe synagoge:
bileuede to pe lord with al his hous/
And many of pe corynthis heren
& bileueden & weren cristned/ And pe
lord seide bi nyzte to poul bi avisiō/
nyle pou drede: but speke & be not stil
le/ for I am with pee & no man schal
be putt to pee to noie pee: for many

peple is to me ñ̄ pis atre/ 7 lyc dw-
ellide pere azeer 7 sixe monpis techi-
ge amonge hem pe word of god/ but
wlyāne galion was pruclinsol of
acāe. reibis riseu up wip o wille a-
zens poul: and ledden hī to pe dom
and seidē/ azens pe lawe: pis cōtrer
hp men to worschype god/ 7 whāne
poul bigan to opene his mouþ: ga-
lion seide to pe jewis/ if per were a
ny wickid þing eiþir grel trespas
ze jewis. rigtly i schulde suffre zou/
but if questiouns ben of pe word and
of names of zoure lawe: bi se zou
silf/ i wole not be domesmā of pese
þingis. 7 he droof hem fro pe dom
place/ 7 alle token softenes prpu
of pe synagoge: 7 smoot hī bifore
pe dom place. 7 no þīg of pese was
chargrous to galiau/ 7 whāne po
ul hadde abiden manp dawes. he seide fa
re wel to bziþren 7 bi boot mun to saile/

.F.

and prisille & aquila amen wt hi
which ye hadden clappid his heed ī
tenars/ for he hadde avow/ & ye cam
to effesie. & peir ye lefte hē/ & ye zede
into ye synagoge. & disputide wip
zelbus/ & whānne pei prīede pat ye le
hulde dwelle more tyme: ye cōsētide
not/ but ye made fare wel & seide/
eft z schal turne azen to zou if god
wole: & ye wente forp fro effesie/ &
ye cam doū to cesarie: and ye zede
vp and grette ye chirche & cam doū
to antioche/ & whānne he hadde dw
elt ꝑe sum what of tyme: he wente
forp walkinge by reise porouz ye
cuntre of galathie & frigie. & cōfer
mede alle ye discaplis/ but a ieu ap
pollo by name: a man of alexandrie
of lupnde eman cloqueut. cam to
effesie: & he was myzty in scripture
wip/ pis man was tauzt ye wey
of ye lord. & was feruent i spirit &

ſpake & tauȝte diligently .ꝑ o vñꝛs ꝑt
were of ihū: and knew oonly pe
baptym of Jon/ and ꝑs mean by
gan to do trustly in pe ſynagoge/
whom whan priſſille & aquyla
herden: per tooken hī & more dily
gently exꝑoūneden to hī pe wey
of pe lord/ & whanne he wolde go
to acne: wꝛiten ex̄tide & wrute to
pe diſaplis. ꝑt pei ſchulde reſceyue
hī/ whiche whanne he cam: zaf muy
che to hē ꝑt bileueden/ for he greet
ly ouercam Jewis: & ſchewide opē
ly vi ſcripture ꝑt ihc is artt. Tit. c.

And it bifel whanne apollo
was at antioche: ꝑt poul whā
ne he hadde go pe hyzere coostis.
he cam to effesie. & fond ſūme of pe
diſaplis & ſeide to hē/ whepr ze ꝑt
bileuen han reſceyued pe holy go
ſt: & pei ſeiden to hī/ but neiꝑ we
han herd if pe holy goſt is/ and he

.E.

seide/ whore in what þīg ben ze bap-
tisid: & þei seidē/ in þe baptym of
Jon/ & poul seide/ Jon baptisede þe
peple in þe baptym of penaūce. &
mande þt þei schuldē bileue in hī þt
was to comynge aft hī: þt is t ihū/
whanne þei herdē þese þīgis. þei
weren baptisid ī þe name of þe lord
ihū/ and whanne poul hadde leid ō
hem hise hondis: þe holy goost cam
in hise/ & þei spaken in langagis &
profeteden/ & alle weren almaste
twelue mē/ & he zede into þe syna
goge & spak wip trist þre monþis
disputinge & tretinge of þe kyngdō
of god/ but whanne sūme weren
hardid & bileuedē not & auisidē þe
wey of þe lord bifore þe multitude.
he zede awey fro hem & departide
þe disciplis/ & disputide ī þe scole
of a nyzty mā eche day/ þis was
don bi twei zeris so þt alle þat/

dyuellyng in asie herden pe word of
pe lord. Jewis & hepin me/ & god di-
de vertues not smale by pe hondis
of poul: so pt on sijk men pe iudeis
os weren boxn fro hys body/ & sijk
nellid departide fro hē. & wickide spi-
ritis weren out/ but also sinne of pe
Jewis exorcistis zeden aboute & as-
maidē to clepe pe name of pe lord
ihū crist on hē pt hadde yuel spiri-
tis & seidē/ I cōjure zou bi ihū whō
poul prechip/ & þ were seuene sonys
of ceua steuene chief of þ̄estis: pt
dide pis pig/ but pe yuel spirit an-
swerde: & seide to hē/ I knowe ihū
& I knowe poul: but who ben zee?
and pe man in whijche was pe
worste deuel. lupride on hē. & had
de victorie of hope & was strong a-
zens hē. pt pei nakid & woundid
fledden awey fro pt hous/ & pis pig
was maad knowē. to alle Jewis

& to hepen men pr dwellyde at effe
sie/and drede fel doñ on hē alle: &
per magnyfieden pe name of pe
lord ihū/& manye ne bileuede and
camen knoulechīge & tellīge her de
dis/& manye of hem pt cuedē curios
pīgis: brouzten to gidre bookis &
brenneden hē biforē alle mē/& whā
ne pe prys of po weren acoūtid:
pei foūden moneye of fifty pl and
pens/ so strongly pe word of god
wexide & was confermed/& whāne
pese pīgis weren fillyd: poul pur
poside in spirit aftir pat macedo
nye was passid and acaye to go
to ierlm & seide/for aftir pat I schal
be pere bihouep me also to se ro
me/and he sente into macedonye
tweyn men pat mynystriden to hī.
tymothe & eraste: & he dwellide for
atyme in asie/and agen
tlyng was maad in pt day of pe

wey of pe lord for amen demetrie
by name a worchyer in silver made
siluerne houses to diane. & zaf to
crafty men mychе wynnynge/ wherfore
he clepide to gidre he pt were suche
manere werkmen: & seide/ men ze
witen: pt of pis craft wynnynge is
to vs/ & ze sen & heren pt pis poul
cou̅seylip & turnep. awey mychе pe
ple not oonly of effesie: but almost
of al asie. & seip/ pt pei be not god
dis pat ben maad wip hondis/ and
not oonly pis part schal be i̅ perel
to vs to come into repreef/ but
also pe temple of pe greet diane schal
al be acou̅tid into nouzt/ zhe & pe
magnifte of hir. schal bigynne to be
distried. whom al asie & pe world
worschipip/ wha̅ne pese pingis were
herd: pei weren filld wip ire & crie
den & seide greet is pe diane of effe
sianes: & pe citee was filld pt con

fusion/ and yei maden an affaut vpt
o wille fro ye teatre & tookē gayus
& aristark men of macedonye fe-
lowis of poul/ and whanne poul
wolde haue entrid into ye peple
ye disciplis suffridē not/ & also sum
me of ye princes of asie pt weren
his frendis: sentē to hī & prīedē pt
he schulde not zeue hī silf into
ye teatre/ and ope men criedē opir
pīg/ for ye chirche was confusid:
and manye wisten not for what
cause yei were comē to gidre/ but
of ye peple yei drowen aliep oō
alexāndre while zewis puttide hī
forp/ and alexāndre axide wip his
hond silence: & wolde zelde reson to
ye peple/ & as yei knewen pt he was
a iew: oo voice of alle mē was ma
d aboute as by tweyē owris/ gret
diane of effesians/ & whanne ye scri
ve hadde ceesid ye peple: he seide/

men of effecte vshat men is ye pt
knowlip not pt pe tree of effectās
is pe worshyper of ye great dēme
and of ye child of Jupiter / perfore
whāne it may not be axensed of
pese pīgis: it bihouep you to be
cleād. & to do no pīg folily for
ze han wrouzt pese men neip sac
legeris. neipr wiaschenyngc youre
goddis / pat if demetrie & pe werk
men pt ben wip hī. han cause agēs
any man. pei ben courtis of domes
& Jugis: and pese pei ech oō / if ze seke
ouzt of ony opir pīg: it may be al
soluid in pe lawful chirche / for vsyn
we ben in perel to be repreued
of pis dayes discencioū: syp̄ no n
man is guilty of whom we mow
zelde reconū of pis rēwp̄g to gidre / &
whāne he hadde seid pis pyng: he lect
And ¶ .c. ¶ pe peple go//
ayen pe noise cesside: pou de

pide pe discaplis & monestide hem.
and seide fare wel/and he wente
forp to go unto macedonye/and
whanne he hadde walkid by pe
coostis & hadde monestid hem by
many wordis: he cam to grece/
where whanne he hadde be pre mo-
neps: pe jewis leide aspies for hi
pt was to sayle ito syne/& he had-
de coūseil to turne azen by mace-
donye/& forsipatir of puryy boxo en
de folowide hi/of tessalonyciensis
aristark & secūdus & gayus erben
& tymothe/& asianus tichicus & tro
fymus/pese for pei weren bifore.
and vs at troade/for we schippide
after pe dawes of perf loonges fro
filippis & camen to hem at troade
in fyue dawes: where we dwelte
seuene dawes/& in pe firste day of
pe woke whanne we camen to bre
ke breed. poul dispuide with hem.

schulde go forp in pe morowe/and
he drow along pe sermoun til
into mydnyzt/and manye lam
pus weren in pe soler: where we
were gadrid to gidre/t a zong ma
enticus by name/sat on pe wyndow/
t whane he was fallē into an he
uy sleep. whyle poul disputide lō
ge. al despuge he fil doū fro pe prid
le stage/t he was takeu vp. t wō
browzt deed/to whom whane po
ul cam doū: he lay on hī t bydrypp
ide t seide/nyle ze be troublid: for
his soule is in hī/t he wente vp
t brak breed t eet/t spak ynow
unto pe day. t so he wente forp/
and pei browzten pe child alyue:
t pei weren coūforted greetly/and
we wenten vp into a schipp t schyp
piden into assom. to take poul fro
pennes/for so he hadde disposid to
make journey by lond/t whane

ye fond vs in affon: we tooken
hi3t camen to mylfelene/t fro pē
nes we schippiden in pe day fuyge:
t we camen azens chyo3ūst mid
day we hauēde at samon. t in pe
day fuyge we cāmē to mylfe/ t
poul purpofide to fchyppe oūl to
effefie. Aefte ony tarynge were
maad to hī in afye/ for ye hyzede.
if it were poffible to hī: pt ye fch
ulde be in ye day of penteroft at
ierlīm/ fro mylfe he feute to effefie:
t clepide pe grettefte mē of wiye of
pe chirche/ t whānē pei camē to hī
t weren to gidere: he feide to hem
ze witen fro pe firft day in which
I came into afie. hou wip 3ou bi ech
tyme I was feruynge to pe lord
wt al mekenefte t mylde nefte and
teeris t temptacoūs pt fel to me.
of alpyngis of 3ewis/ hou I wip
drow not of profitable pīgis to 3ou.

pat I tolde not to zou & tauzte zou
openly. & bi houlis / & I witnesside
to ieuis & to heyen men. penaūce
into god: & feip into oure lord ihū
crist / And now lo I am boūden in
spirit and go into ierlm / & I kno
we not what pīgis schulē come to
me in it: but pat pe holy gost wit
nessip to me & seip / pt vondis and
tribulacoūs at ierlm abiden me /
but I drede no pīg of pese. neipr I
make myn lyf precious pan myn
silf / so pt I ende myn cours in pe myn
istere of pe word. which I resseyu
ede of pe lord ihū: to witnesse pe
gospel of pe grace of god / & now
lo I wot pt ze schulen no more se
myn face. alle ze by whiche I passide
prechinge pe kingdom of god / wher
fore I witnesse to zou pis day: pt
I am clene of pe blood of alle mē /
for I fliz not awey pt I tolde not to

zou alle ye cou̅seil of god/take ze
tent to zou & to al ye folk i wlych
ye holy gost hap sett zou wischo
pis to rule ye chirche of god: wlych
che he purchaside wip his blood/
I wot pt aftir my departynge ra
uischinge wolues schuleu entre
in to zou. & spare not ye flok/and
nien spekinge schrewide pi̅gis. sch
uleu rise of zou silf: pt pei lede a
wey disciplis after hem/ for wlyche
ping wake ze holdinge in mynde:
pat bi pre zeer. nyzt & day I ceesside
not wip teris monestinge eche of
zou/ & now I bitake zou to god. &
to pe word of his grace: pat is myz
ty to edifie & zeue eritage in to al
le pat ben maad holy/and of no
man I coueitide siluer & gold ei pur
doy as zou silf wite/ for to po pi̅
gis pat weren nedful to me & to
pese pat ben wip me: pese hō̅dis

wynyfride

myn myſtrideu alle pese pīgis I seye
vnto zou: for so it bihouep mē
trauelige to resseyue sijk meu &
to haue myndē of pe word of pe
lord ihū: for he seide it is more
blisful to zeue ym to resseyue &
whānne he hadde seid pese pīgis: he
knelide & preiede wip alle hem &
greet weping of alle men was
maad & pei fillen on pe necke of
paul: & kissiden hī & sorowide mo
oft in pe word pat he seide: for pei
schulen no more se his face and
pei laddeu hī to pe schip. ¶ Ac. 21. c.

And whanne it was don pt we
schulden saile & were
passid awey fro hem: wip ~~he~~ streizt
cours we camen to chou. & pe day
suynge to rodis. & fro pennes to
patram & fro pennes to myram
& whānne we foūdē a schip passing
ouer to feuyce. we wenten up īto

.y.

it: & salueden forp / & whanne we a
perden to aspie: we lesten it ath
pe lufthalf & sailede unto sire. &
cumen to ture for þe pe schuldebe
unchargid / & whanne we fonden
disciplis: we diwellede þe seuene
daies / whiche seide bi spirit to
poul: þat he schulde not go up
to ierlm / and whanne pe daies we
ren fillid. we zeden forp / and alle
men wip up wes & chyldre ledden
forp us wip outen pe atee / & we
kneleden ni pe see brike & we þie
den & whanne we hadden maad
fare wel to gidre: we weenten up
into pe schip / and pei turneden azen
into her owne places & whanne
pe schip saylynge was fillid fro
ture: we comen doun to tolomaida
& whanne we hadden gret wel
pe bispken: we dwelliden o day at
hem & anoþ day we zeden forp:

And camen to reſaire/ & we entr
den into pe hous of filip pe euan
gelist pat was oon of pe seuene:
& dwelliden at hī/ and to hī were
foure douztris virgynes pat pfesie
den/ and whanne we dwelliden pe
by sume dayes: a profete agabus
bi name cam doun fro judee/ pis
whanne he cam to vs: took pe
girdil of poul. & bond to gidre his
feet & hondis & seide/ pe holy goost
seip pese pīgis/ pus seiþ ſchyulē
bynde in jerlm̄ pe man whos is
pis girdil: & pei schyulen bitake
into hepin menues hondis/ whi
che pig whanne we herdē: we pie
den & pei pt were of pt place. pt
we schulde not go vp to rerlm̄/
pānne poul answeride: and seide/
what don ze wepinge & turmen
tinge myn herte: for I am redy
not oonly to be boundē: but also

.h.

to die in ierlm̃ for pe name of
pe lord ihū / & whānc we myzte
not wōscille hī: we weren stille &
leiden pe wille of pe lord be don
And after pese dayes we werē rea
ad redy & wenten vp to ierlm̃ / &
sūme of pe discaplis camē wip vs
fro cesarie: & laddē wip hē a man
Jason of cipre an eld discaple at
whom we schulden be herbowid
And whānc we camē to ierlm̃:
wrīpen resseyuedē vs wilfully
& in pe day suynge pou entride
wip vs to James: & alle pe eldze
men weren̄ gadrid / whiche whā
ne he hadde grett: he tooldē hi al
le pīgis. what god hadde don̄ i he
pen men by pe mynysterie of hī
And whānc pei herden: pei mag
nyfiedē god & seidē to hī / broþir you
seeste hou many pousandis ben
in Jewis pat han bileued to god:

and alle ben lowers of pe lawe:
and pei herde of pee. pat pou techist departynge fro moises. of pilke ie wis pt ben bi yepin mē pt seie/ pt pei olden not to circumcide yer so nes: neip olden to entre bi custū/ pfoze what is: it bihouep pat pe multitude come to gidze/ for pei schulen here: pt pou art come pfoze to pou pis pig pr we seie to pee/ pben to vs foure mē. pe han a vow on hem/ take pou pese men: & halo we pee wip hem/ hange on hem pat pei schaue her heedis/ & pan alle men wite: pt pe pīgis pat pei herten ofi pee ben false/ but pt pou walkist & pi silf kepist pe lawe/ but ofi pese pt bileuedē ofi hepen men. we writē temynge: pt pei abstey ne hem fro pig offrid to idols and fro blood & also fro stranglid pig and fro fornycacioū/ pānc poul

.h.

took ye men 7 in ye day suynge
he was purified wip hem: 7 entri
de into ye temple/ and schewide
ye fillinge of daies of purifiynge:
til ye offrynge was offrid for eche
of hē/ 7 whanne seuene daies were
ven endid: ye Jewis pt weren of
asie whanne yei sauzen hī in ye tem
ple. stirden al ye peple. 7 leidē hō
dis on hī 7 criedē/ men of israel
helpe ze vs/ pis is ye man pt azēs
ye peple 7 ye lawe 7 pis place: te
chip euery where alle men/ more
ouer 7 hap led hepm men into
ye temple: 7 hap defoulid pis ho
ly place/ for yei sauzen trofynus
of ephesie ī ye citee wip hī: whom
yei gessiden pt poul hadde brouzt
into ye temple/ 7 al ye citee was
moued: 7 a crempynge to gidre of
ye peple was maad/ 7 yei token
poul 7 drowzen hī out of ye tēple.

And anoon ye zatis were closid
& whanne pei souzte to sle hi: it
was teeld to ye tribune of ye cũ
pany of knyztis. pat al ierlm is
confoũdid/ which anoõ took knyz
tis & centurioñs: and ran to hem
and whanne pei hadde sem ye tribu
ne and ye knyztis: pei ceesside to
smyte poul/ panne ye tribune cam
and cauzte hi: & comaũdide pt he
were bounde wip twey chaynes
and axide who he was: & what
he hadde doñ/ but opure criede opri-
ng among ye peple/ & whanne
he myzte knowe no certeyn ping
for ye peple: he comaũdide hi to
be led in to ye castels/ & whanne
poul stiz to ye grees: it bifel pt
he was borñe of knyztis for strec
ye of ye peple/ for ye multitude
of peple suede hi: & crete take hy
awey/ & whanne poul bigan to be

lad into ye castelys: he seide to
ye tribune/ Wher it is leffful to
me: to speke auy þig to yee: ¶ he
he seide/ canst þou greek: ¶ Wher
þou art not ye egiptian. Whiche
bifore pese dayes mouedist auoile.
and leddist out into desert foure
þousand of men mensleeris: ¶
þoul seide to hi/ for Jam a reis of
tarse of cilice citezeñ Which cite
is not vnknowen/ ¶ I preye pee:
suffre me to speke to ye peple/
¶ Whanne he suffride: þoul stood
in pe grees. ¶ bekenede wip pe ho-
nd to ye peple/ ¶ Whanne a greet
silence was maad: he spak me
brew tunge and seide ¶ ¶ Hij. C.
ryuren ¶ fadris. Here ze
what reson I zelde to zou
now/ And whanne hi̊me he suffride: þoul stood
m ebrew tũge he spak to hẽ: pei
zauen pe more silence/ ¶ he seide/

Jam-aman a Jelb borū at tarse of
alle murysshid t in pis atee bisidis
ye feet of gamaliel tauȝt bi ye tru
ye of fadris lawe alouyer of ye la
we: as alsoȝe alle ben to day/ t J
pursuede pis wey til to ye deep: bo
dnige and bitakynge unto yoldis.
men and wymen/ as ye pryncē of
prestis zeldip witnessinge to me/ t
alle ye gretist of bnrpe/ of wbom
also J took pistis to bringen: t wēte
to damask/ to bringe fro pēnes mē
bosden' into ierlm: pt pei schuld be
peyned/ and it was don while Jzede
and neizede to damask: at mydday
in ye weye sodeynly fro heuene a gret
lyeite of lizt schoon about me/ t
J fel doun to ye erpe: t yerde a uoice
fro heuene seynge to me/ saul saul
what pursuest pou me: it is hard
to pee to kike azens ye prickeft J
an seide/ who art pou lord: t he

seide to me/Jam yhī of nazareth:
whom you pursuest/t yei yat
weren wip me: sizen but ye izt/
but yei herden not pe voice of yi
pat ~~seide to me~~/spak wip me/t j
seide/lord what schal j do/t pe lord
seide to me/rise pou t go into dam
asc: t pe it schyal be seid to yee of
alle pingis which ije it bihouep yee
to do/t whāne j say not for pe deer
nesse of pt izt: j was led vp pe
hond of felowis t j cam to dam as
sc/and ameti ananye pt ~~had~~ vp
ye laue: hadde witnessinge of alle
iewis dwellinge in dam asc: cam
to me t stood nyz. t seide to me/saul
vp" bihold/t in pe same our j bi
heeld into yi/t he seide to me/god
of oure fadris hap bifore ordeyned
pee: pt pou schuldist knowe pe wil
le of hī/t schuldist se pe riztful mā:
t here pe vois of his mouy/for

you shalt be his witnesse to alle
men of yo yngis: pt you hast seyn
& herd & now wyst dwellist pou:
rise up & be baptisid. & waische a
wey yi synnes by ye name of hym
depid to help/ & it was do as I tur
nede azen in to ierlm & yriede in pe
temple: pt I was maad ī rauysch
inge of soule/ & I siz hī seyinge to
me/ hyze yee & go out fastе of ierlm:
for yei schulen not resseyue yi wit
nessinge of me/ & I seide/ lord yei
witen pat I was dosynge to gyue
in to prisoū. & betynge by synago
gis: hem pat bileuedē into yee/ &
whanne ye blood of steuene yi wit
nesse was sched out: I stood nyz &
consentide & kepte ye clopis of hyē
pat slowē hī/ & he seide to me/ go
pou for I schal sende yee fer to na
cous/ & yei herdē hī til pis word:
and yei reisidē her vois & seiden/

take albey fro ye erye lucy a mañ
man/ for it is not leffiul: pat he
lyue/ & wh~ane pei crieden & caften
albey her clopis & preuẽ duft into
ye eir: ye tribune comaũdide hym
to be led into caftels. & to be betñ
wip scourgis & to be turmentid:
pat he wiste for what caule pei
crieden so to hi~ And wh~ane ~~he~~
pei hadden bouñden hi~ wip cordis:
poul seide to a centurioũ stondig
up~ to hi~/ Wheþ~ it is leffiul to 30u
to scourge a romayn & vdamp
ned:" & wh~ane pis ymag wh~ herd:
pe centurioũ went to pe tribune
& tolde to hi~ and seide/ what art
pou to wonge:" for pis man is a
cateleyn of rome/ & pe tribune cã
up~:" & seide to hi~/ seie pou to me.
wheþr pou art a romayn:" and
he seide/ zhe/ & pe tribune answer
de/ I wip myche siñme gat pis fre

wm / & poul seide / and I was bo3t̄
a cite3ein of rome / þ̄ for3e anoon per
þat schuld̄ haue turmentid hym:
departiden alwey fro hym & þe tri
bunne dredde. aft̄ þt he wiste þt he
was a cite3ein of rome: for he hadde
boūden hī but in þe dai liyngt. he
wolde wite more diligently for
what cause he were accusid of þe
iewis. & vnbound hī & comaūdide
prestis & al þe cōsel: to come to
gidre & he brouzte forp poul and
sette hī among hem

Thenne. c.

And poul biheld nito þe cōn
seyl: & seide britʒen I wip al
good conscience haue lyued bifore
god: nl̄ ito þis day & anonpe p̄n
ce of p̄stis: comaūdide to mē þat
stoden nyz to hī þt þei schulden
smyte his mouþ / pāne poul seide
to hī / you whitid wal god smyte
þee / you sittist & demest me by þe

lawe: & axeus ye lawe you cõma
ũdist me to be smyten/ and yet yt
stoden wyz: seiden/ aurist you ye hi
este p̃est of god. & pou seide/ bu
p̃en I wiste not: yt he is p̃nce of
prestis/ for it is wzitten/ pou schalt
not curse ye prince of yi peple
but poul wiste yt oo party was
of sadducees: & ye oper of farisees.
And he criede in ye coũsel wzipnẽ
I am a farisee ye sone of farisees: I
am demed of ye hope of azenrising
of dede mẽ/ & whanne he hadde se
d pis pnig: dissencioũ was maad
bitwixe ye farisees & ye sadducees
and ye multitude was departid/ for
sadducees seien yat no risynge of
ded men is: neiþ aũgel neiþir spi
rit/ but farisees knowlechen euer
eipir/ and agreet ry was maad:
and sum of fariseis risen vp &
fouzte seyinge/ we fynden no pig

Actus

of yuel in yis man / wlyat if aspi
rit or an aungel spak to hī: & wlia
ne greet discencioñ was maad:
pe tribune dredde leste poul schul
de be to drawe of lycm / & ye comaū
dide knyztis to go doū: & to take
hī fro pe myddil of hem. & to lede
unto castelis / and in pe nyzt suyge:
pe lord stood nyz to hī & seide be
pou stidefast / for as pou hast wit
nessid of me in ierlm: so it bihouep
pee to witnesse also at rome / and
wlianne pe day was come: sūme
of pe Jewis gadridē hē. & maden
avowis & seiden / pat pei schulden
neipir ete ne drinke: til pei slowē
poul / and pei weren mo pan fourty
mē: pat maden pis swerynge to
gidre / & pei wenten to pe princis
of prestis & eldre men & seidē wip
dewocioñ we han avowid pat we
schulen taste ony pīg: til we slee

poul / nolde ỳ fore make ze knowe
to ye tribune wip pe cõseil: yt he
wynge hi fory to zou as if ze schul
den knowe sum pig more certeyn
ly of hi / & we ben redy to slee hi
bifore yt he come / & wham ye
sone of poulis sistir hadde herd
ye aspies: he cam & entride into
ye castels & telde poul / & poul de
pide to hi oon of ye centuriouns
and seide / lede pis zonge man to
ye tribune: for he hap sum pyng
to schewe to hi & he took hi. & ledde
to ye tribune. & seide / poul pat is
bounden preide to lete pee pis zong
man. pat hap sum pyng to schewe
to pee / & pe tribune took his hõd
& weute wip hi a side ful stille & axide
hi / what pig is it yt pou hast to
schewe to me: & he seide pe jewis
den acordid to preie pee. yt to mor
we you bringe forp poul into pe

nue

cõseil:

counseil: as if pei schulden enquere
sum ping more certeynly of hym
but bileue you not to hē/ for no
man fourty men aspien hī: whiche
han avowid pat pei schuldē neiper
ete nedzynke, til pei sleen hī/ and
nowe pei ben redy abidinge pin bi
heste/ pfore pe tribune leste pezōg
man: & comaūdide pr̄ he schulde spe
ke to no man. pat he hadde maad
pese pīgis knowen to hī/ And he
clepide to gidre tuey centuriens
& he seide to hē/ make ze redy tuey
hundzid knyzts: pat pei go to sila
rie/ & hoors men seuenty & spere mē
tuey hūdzid: fro pe pridde our of pe
nyzt/ & make ze redy an hoors for
poul to ride on to lede hī saaf to fe
lix pe p̄side/ for pe tribune dzedde
leste pe ielous iwoldē take hī-by pe
weie & sle hī: And aftirward he nyz
te be chalengid as hadde take mo

neie + wroot apistle: conteynynge
pese pigis/ claudius lisias to pe
beste felix p̄sident: yelpe/ pis mā
pat was take of pe Jewis + wigā
to be slayn: Jcam vpon hem wip
myn oost + delyuerde hī fro hē whā
ne J knew pat he was a romayn/
and J wolde wite pe cause. wherfore
pei purtidē azens him: + J ledde hi
to pe cōsceyl of hem/ + J fond pt
he was accusid of questiōis of her
lawe/ but he hadde no crym worp
pi pe deep eypr bondis/ + wherfore
it was teeld me of pe aspies pat
pei aryueden for hī/ J sente him
to pee/ and J warnede also pe ac
cusers: pat pei seie at pee. fare
wel/ and so pe kny3tis as pei we
ren comaūdid tooken poul: + led
den hym by nyzte into antipatr
de/ and on pe day suynge whāne
pe horsmen weren left pt schuldē

go wyp hī: ꝑei turneden azen to
ꝑe castelus/ and wyhāne ꝑei cāmē
to selarie: ꝑei tooken ꝑe pistle to
ꝑe ꝓsidenit. ⁊ ꝑei setten also po
ul bisoꝛe hī/ and wyhanne he had
de rad. ⁊ ayde of what pynce he
was. ⁊ knelw pat he was of calice.
I schal here yee he seide. wyhanne
ꝑin accusers comen. ⁊ he comaū
dide hī to be kept in ꝑe moot hal
le of eroude. ꝑe .xxv. ꝯ.

And after fyue daye ananye
pryncē of ꝓestis cam doū
wyp sūme eldze men. ⁊ tyrulle a
saur spekere: wyche wentē to pe
ꝓsident azens poul/ ⁊ wyhāne he
ul was somoned: tyrulle bigan
to accuse hī ⁊ seide/ wyhāne ni my
che pees we don by yee. ⁊ many
ꝑingis ben amendid by ꝑi dur
dom: euerywhere ⁊ euery where
you bi ste felix we han resseyued

wyp al wonge of yaukīgis/ but
lette ȝ tarie pee lenger: ȝ prie
yee schortly here vs for pi me
kenesse we han fōūden pis wicked
man stirīge discencioū to alle ye wis
in al ye world: and autour of dis
tencioū of ye sect of nazarenus
and he also enforsid to defoule
ye temple/ wyhom also we tookē
ȝ wolden deme affē oure lawe/ but
lisias ye tribune cām wt greet stre
eugȝe aboue: ȝ dyuyneredē hī fro
oure houdis/ ȝ comaūdide hise ac
cusers: to come to yee of wyhom
you demyge mowst knowe of alle
yese yīgis: of wyche we accusen
hī/ ȝ wrīgis putten to ȝ seidē: pat
yese yīgis haddeu hē so/ ȝ pou ā
sweride: whāne ye preliden gentī
tide hī to seie of manye zeeris ȝ kno
we pee wt you art domeman of
pis folk: ȝ ȝ schal to ȝ nolde wt good

reson for you mayst knowe. for to
me ben not no pan rebelle-dnes.
sipē I cam up to worsanpe ī ierlm
t neiþ in ye temple ner fonden me
disputinge ibip any man neiþ nun
kunge coucours of peple: neiþ in
synagogis neiþ in citee neiþir pei
moun preue to pee of whiche þīg
is pei nolle accusen me but I knowe
ledye to pee þis þīg. þt art ye secte
whych pei seyen ereste: so I serue to
god ye fadir t I bileue to alle þīg
is þat ben writtī in ye lawe and
profetis t I haue hope in god: whi
che pei hem silf abiden ye aren in
synge to comynge of iuste me and
wicke in þis þīg I studie wipout
hurtynge. to haue conscience to god
t to men eūe more but aft' many
zeeris. I cam to do almesdedis to
folk t offrigis t avowis. in whych
ner fonden me purified ī ye temple:

.l.

not wip amyspamye neip\ wt noi
se/ and pei cauzten me 7 pei cri
eten 7 seidē/ take awey oure eme
nye/ 7 sīnne zelwis of alle: wbi-
che tt bi hoste to be nolb p̄sent at
pee. 7 amuse tb pei hadde onp pīg
azenb me/ eipir pese hē silf seie
tb pei soudē onp in me onp pīg
of wickidnesse sipī 7 stondī pe
counseil/ but oonly of pis voice.
bi wbiche pei crieden stondīge a
mong hem/ for of pe azenrisyng
of deede uē: 7 am temed pis day
of zou/ Sopely seiz: relapede hē:
7 kelb moost certeynly of pe wey.
7 seide/ wbānne hise pe tribune
schal come doū: 7 schal here zou
and he comaūdide to aceptuē
to kepe hī 7 pt he hadde reste.
neipir to forbede onp man to
wip mystre of his owne pnigis
to hī/ and after siūne dayes.

felix ¶ And ꝺoñ̄ whyp drusille his
wyf̄ þat was a Ieuesse: & ꝺepide
poul: & herde of hȳ ye feyp pt̄ is ī
crist ihū And while he disputide of
rightwisnesse & chastitee & of ꝺoꝛu to
comynge: felix was aaad trēblig:
and answeride pt̄ pat tyme I schal
depe yee also he hopide: pat no
ꝛeyc schulde be zouen to hȳ of poul
for whiche pīg eft he ꝺepide hym:
& spak wip hȳ & whanne tyme ye
ꝛo was fillid: felix took a siuteſſo^
þaous festus & felix wolde zeue gr̄
ce to Ieuys: & lefte poul boūdē //
herfoꝛe whanne ¶ xxv. c.
festus cam into pe pupunce
atir pe pridde day: he went vp to
ierlī tō cesarie And pe p̄nces of
prestis & pe worpriste of Ieuys þe
weren to hȳ azens poul: & ꝓyꝺ
ꝺ. ꝛ. ꝛ. & piedē hȳ & axiden grē

1.

azens hī/ pat he schulde commaunde
hī to be led to perlm. t pei settide
aspies, to ~~fle~~ slee hī in pe weie/ bt
festus answerde: pat poul schulde
be kept in cesarie/ sopely pt he hī
silf purpose wolde wisely/ persone
he seide/ pat pei in zou beu myzty.
come doun to gidze/ and if any cry
me is in pe man: acuse pei hī/
and he dwellide among heu no
mo pan eizte eiþ ten dawes: t cam
doū to cesarie/ and pe toþ day he
sate for domesman: t commaundide
poul to be brouzt/ t whānne he
was brouzt: Jewis stoden aboute
hī: whiche camē doū fro jerlm/ put
tynge azens hī many e t greuous
~~chaungis~~ causis: whiche pei myztē
not pue/ for poul zeldide reson in
alle pīgis. pt neiþ azens pe lawe
of Jewis. neiþ azens pe temple.
nepir azens pe emperour Jyn

nede owy pīg / but festus wolde to
grace to pe jewis. ⁊ answerde to
poul ⁊ seide / wolt pou go vp to
ierlm̄: ⁊ pe be demed of pese pīgis
bifore me / and poul seide / at pe dō
place of pe emperour ⁊ stonde.
where it bi hoep me to be demed
I haue not noied pe iewis. as pou
knowist wel for if I haue noied.
eper don owy ping worpi deep: I
forsake not to die / but if no ping
of po is. pat pei accusen me. no
man may zeue me to hē. I appe
le to pe emperour / panne festus
spak wip pe coūsel: ⁊ answerde
to pe emperour pou hast appeld.
to pe emperour p̄ schalt go ⁊ whā
me sīme dayes were passid: agrip
pe kīg ⁊ bernyce comen doū to
cesarie to welcome festus / and
whāme pei dwellide pe manye
dayes: festus scheuide to pe kmg

of poul. & seide / al man is left vom
den of felyx. of whyche whyāne & wōs
ar certāl: prynces of pās and ye
eldre men of ye jewis cāme to me.
and axeden demaundacoū azēs hī
to whyche & answerde pt it is not
altrum to vonayns to demaunde
ony man. bifore pt ye pt is accu
sid haue his accusers present. and
take place of defendīge to putte
alwey ye aynes yat ben putt
azens hī / pfore whyāne yei cāme
to gidre hidre: wipoutē eny delay
m ye day suynge. & sat for domes
man. & comaūdide ye man to be
brouzt & whyāne his accusers to
dē: yei seiden no cause of whych
& had de suspecoū of yuel but yei
had dē azens hī sūme questiouns
of her veyn worschipīge. & of
oon hī ded. whom poul answer
wep to haue / & & doutide of suche

makē questiōns, And seide whyche he
wolde go to ierlm. & he demed of
pese pīgis / but poul appelide pat he
schulde be kept to pe knowynge of
pe emperour: & comaūdide hī to be
kept ~~of~~ til I sende hī to pe empour/
And agrippa seide to festus / I my
self wolde here pe man / & he seide
to morowe pou schalt here hym/
And on pe topir day whānē agrip
pa & bereonyce camen with greet
desire / & entridē into pe audritorie wt
tribunes & pe prynapal men of pe
atee: whanne festus had: poul was
brouzt / And festus seide / king agrip
pa & alle men pt ben with vs: ze
seen pis man of whych al pe mul
ttitude of jewis priedē me at ierlm
& axidē & criedē pt he schulde lyue
no lengir: / But I fond pat he had
don no pīg worpi of deep / & I de
me to apele hī to pe empour: for

he appelide pis pinge of wliche
man: I haue not certeyn what
ping I schal write to pe lord for
wliche pīge I bouzte hī to zou. and
moost to pee pou kyng agrippa.
pat whāne a pinge is mad. I ha-
ue what I schal write for it is cēē
to me wipout resoū: to sende aboū
ten man & not to signifie pe cause
And agrippa [xxvi.c] of hī
seide to paul it is suffird to
pee: to speke for pi silf pāne paul
held forp pe hond: and bigan to
zelde resoū of alle pīgis in wlich
I am accusid of pe iewis p̄ kyng
agrippa I gesse me blessid at pee:
whāne I schal defende me pis day
moost for pou knowist alle pīg
is pat ben among iewis: and so
moch & questiouns for wliche pīg
I biseche: here me pacientli for
alle iewis p̄t vnfoze kneliden me

fro ye bigynnynge. knowē my lyf
fro zongye. pat fō ye biggynnynge
was in my folk in ierlm. if pei
wolen bere witnessynge: pat by
ye moost certeyn sect of oure relp
gioū. I lyuede a fariseē And nowe
for ye hope of repurrexioū pt is
maad to oure fadris of god: I stōd
de iuget in dom. in whiche hope
oure twelue lynagis seruynge ny
zt t day. hopen to come of whiche
hope sir kyng I am accusid of ye
Jewis/ what vnbileeffiul ping is
demed at zou: if god reisip deed nei-
Zhd sopely I gessidē pt I ouzte do ma
nye contrarie pīgis azens ye name
of ihū nazarene whiche dīd allo
I dide in ierlm/ t I enclosid manye
of seyntis in prisoū: whanne I
hadde take power of ye p̄nas of
prestis/ t whanne pei weren slayn.
I bar3te ye sentence/ and by alle

synagogis ofte ⁊ pū̄yschyde hem:
And constreynede to blaffeme/
⁊ more ⁊ wax wood azens hem.
⁊ purchiede by alle ateres/ to
Whyche pe whyle ꝑwente to ma
mak wip power ⁊ suffrynge of
prynces of þis: at mydday m
pe were ⁊ say sir kyng pat fro
heuene. list schynede aboute
me passynge pe ~~list of pe sūne~~
schynyge of pe sūne. ⁊ aboute
hem pat weren to gidre wt me/
⁊ wh ame we alle hadden falle
tou̇ nito pe erye: ⁊ herde a voice
seyinge to me in ebreus tunge/
saul saul what pursuest ꝑ me:
it is hard to pee. to kike azens
pe pricke/ ⁊ ⁊ seide/ who art pou
lord/ and pe lord seide/ ⁊ am ih̄c
whom pou pursuest/ but rise
vp ⁊ stonde on pi feet/ for why
for to pis yī̄g ⁊ aperide to pee:

pat I ordeyne pee wytnyssre and
witnesse of po þīgis pat þ I haue
seyn & of po wlyche I schal sche
we to pee/ & I schal delyuere pee
fro pepls & folkis to wlych now
I sende pee. to opene pe yzen of hē.
pt pei be conūtid fro derknesse to
lyzt/ & fro power of sathanas to god.
pat pei take remyssioū of synes.
and part among seyntis bi feip
pat is in me/ wherfore kyng
agrippa. I was not vnbileeful
to pe heuenly visioū/ but I tolde
to hem pt ben at damask first &
at ierlīm & by al pe cuntre of Jude
& to hepn men: pt pei schulden
do penaūce. & be conūtid to god.
and do worpi werkis of penaū
ce/ for pis cause Jewis tooken
me: whāne I was ī pe temple
to sle me/ but I was holpen by
pe help of god vnto pis day: and

stonde wtruelle to lesse t to more/
and I seie no ping ellis: pā which
pīgis pe pfets t moises spaken
pat schulen come/ if crist is to suf
fre. is he is pe firste of azen risig
of deed men. pat schal schewe
liȝt to pe peple t to hepen mē/
wham āne he spak pese pingis and
zeldide reson: festus seide wip
greet voice/ poul you maddis
manye lettris turnē. yee to wo
ordenest/ t poul seide/ I nam de no
you beste festus: but I speke out
pe wordis of trupe t of sobrie
se/ for also pe kyng to whom I/
speke stidfastly: woot of pese pī
gis/ for I deme pt no ping of pese
is hid fro hī/ for nei m a corner:
was ouȝt of pese pīgis don/ bile
ueft pou kyng agrippa to pro
fetis: I woot pat pou bileuest/ t
agrippa seide to poul/ in litil vīg

you wōn

pou counseluste me to be maad a
cristen man/ and poul seide/ I de
sire aneutis god bope in litil and
in greet. not oonly pee. but alle
pese pat heren to day to be maad
such as Iam: out taken pese bō-
dis/ and pe king roos up and pe
president and bernyce: and pei pt sa
ten ayz to heim/ and whanne pei
weren awey: pei spaken to gi
dre and seidē/ pat pis man hap
not don ony ping worpi deep: ne
pe bondis/ and agrippa seide to
festus/ pis man myzte be delyue
rid. if he hadde not appelid to pe
emperour/ ¶ pe xxvij. c. ¶ ¶ ¶

But as it was demed hym to
schippe ito italie: pei bitoo
ke poul and opre keperis to
a centuren bynamc julyus of
pe cumpanye of knyztis of pe
emperours/ and abe wente vp ito

ye schip of adrymetis & vigūnē
to seile: and were vorū aboute
ye placis of asie. while arystark of
macedonye tessalonycence dwel-
lide stille wip vs/ and ye day suygē
we camen to sidon/ & julyus tret-
te curteysly poul: & suffride to go
to frendis & do hys nedis/ and wha
ne we remouede tho pēnes: we
vndirsayhdē to ap̄. for pat wiū
dis were contrarie ~~to vs~~ & we
sailden in to ye see of cilice and
pamfilie: & comen to mirris yr is
lsie/ & pere pe centurie fond a schi=
ip of alisaūdre sailynge into italie.
& puttide vs oū tho it/ & whāne i
many e dayes we sailden slowly.
and vneye comen azens gnydū.
for pe wynd lettid vs: we sailidē
to crete bisidis salomona/ & vnne
ye we seilden bisidis & camē into
a place yt is depid of good haue

ue. to whom pe atte tessala was
wyz / & whānne nyghe tyme was
passid. & whanne sailinge pānne
was not sikur. for pat sailinge
was passid: poul conforte hē
& seide to hem / meū I se pt seilinge
bigynnep to be wip wrong. and
mychel harm. not oonly of char-
ge & of pe schip: but also of oure
lyues / But pe centurē bileuede
more to pe gouernour. & to pe lord
of pe schip: pan to pese pīgis pt
weren seid of poul / & whanne
pe hauene was not able. to dwel
le in wyntir: hul manye ordeyne
den counseil to seile fro pennes / if
on ony maūe pei myzten comme
to feniyce to dwelle in wyntir at
pe hauene of crete whiche is hol
dip to affryk & to chorū. & whan
ne pe coup bleiw: pei gessiden hē.
to holde purpos / and whānne pei

hadden removed fro affon: per cei
liden to crete/ & not affar wyche:
pe wynd tiffonyk pat is clepid
noxy eest: was azeus it/ & whā
ne pe schip was rawyschid and
nuyzte not enforce azeus pe wynd.
whāne pe schip was zouen to blo-
wyngis of pe wynd/ we weren
boxn̄ ryto an yle pat is clepid cau-
da: and vnepe we nuyzten gete
ahtal boot/ & whāne yis was ta-
ken up yei vndē helpis: girdig
to gidre pe schip & dreedden leste
yei schulden falle in to sondy
plaas/ & whāne pe vessel was
vndurfett: so yei weren boxn̄/ &
for we weren ypouen wip stroñ
tempest: in pe day suynge yei
maden castinge out/ and pe prid
de day wip yer hondis yei castidē
awey pe instrumentis of pe schi
p/ and whāne pe sūne ner

pe sterris weren seyn bi many e
dales. & tempest not altid neyzede.
now all pe hope of oure helpe was
tou albey/ And whan nyche fal
tynge hadde be: paume poul sto
od in pe myddil of hē & seide/ al
men it bihoste whamme zeherde
me not to haue take albey pe
schip fro crete: & gete pis wrong
and costinge out/ and now I cou
seile zou to be of good coufort: for
los of no p̄soone of zou schal be
out taken pe schip/ for an aungel
of god whos I am & to whom I
serue: stood nyz to me in pis ny
zt & seide/ poul dreede pou not: it
bihoueb pee to stonde bifore pe ē
perour/ & lo god hap zouē to pee.
alle pt ben in pe schip with pee/
for whiche pig ze men be ze of go
od coumfort/ for I bileue to my
god: pat so it schal be as it is seid

.k.

to me/and it wil hoñep vs to co
me into ſum ile/but aftir ward
vat in pe fourteiȝpe day pe ny
ȝt cam on vs ſeilyngge in pe ſee
ny ſee: aboute mydnyȝt/pe ſchi
ȝpmen ſuppoſiden ſum auntrec
to appere to hem/ & pei keſte doñ
aplomet: & foũden twenty pa
ſis of depneſſe/and aftir a litil.
pei weren departid fro penne s
and foũden fiftene pacis/ & pei
dredden leſte we ſchulden haue
falle into ſcharpe plaas: and fro
pe laſte party of pe ſchip pei ſen
ten foure ankris & deſiriden pt pe
day hadde be come/ & whanne pe
ſchypmen ſouȝten to fle fro pe ſchi
p. whanne pei hadde ſent alitil
boot into pe ſee. vndir colour as
pei ſchulden bigynne to ſtrecche
forp pe ankris fro pe forñ part
of pe ſchip: poul ſeide to pe cen

turen and to ye knyztis/ but ye
se dibellen in ye schip: ze inoun
not be maad sauf/ panne knyz
tis kitten awey ye cordis of/ pe ti
til boot t sirffirde it to falle awey/
and whanne ye day was come:
poul preiede alle men to take me
te t seide/ ye fourtenpe day pis day
ze abiden t dibellen fastinge. t ta
ken no pīg/ wherfore i pīe zou to
take mete for zoure helpe: for of
noon of zou ye heer of ye heed
schal perische/ and whanne he had
de seid pese pīgis: poul took bre
ed t dide paskyngis to god in pe
siȝt of alle men/ t whānne he had
de broken: he bigan to ete/ t alle
weren maad of betir cōfort: t
pei tooken mete/ and we weren
alle men in ye schip: Hwo hūdrid
seuenty t sixe/ t pei weren fulfild
wip mete: t dischargiden pe schip

& caſten whete into pe ſee / & whane
pe ſchip was come: pei knewen no
lond / & pei biheldeu an hauene pt
hadde a flat banke: into which pei
pouzten zif pei myzte to brige up
pe ſchip / & whane pei hadde take up
pe ankris: pei bitoken hē to pe ſee.
and ſlakide to gidze pe ziptouris
of goūnaulis / & wt alitil ſeil luft up.
vi vlowinge of pe wynd pei wēten
to pe banke / & whane we ſelde into
a place of grauel gon aboute wip
pe ſee: pei hurtlide pe ſchip / & whā
ne pe forme part was fixed: it
dibellide vnmouable: & pe laſt part
was broken of ſtrengpe of pe ſee /
& wūſeil of pe kuyztis was: to ſlee
men pat weren in ware leſte any
ſchulde aſcape: whane he hadde &
ſwymmed out / but pe centurioū wol
de kepe poul: & forbeed it to vedō /
and he commaūdide hē pt myzten

¶ Thus

lyvyne: to go into ye see & seape & go out to ye lond / & ye vare sinne oii on vordis sinne ou oþe pigis þt were of ye schip / & so it vas don: þt alle men alapide to ye lond ¶ Hym.

Fand whanne we hadde alapid: þane we knelpen þt ye ile vas clepid mylitene / & ye heþn men didde to vs: not alitil curteisie / & whane sier vas kyndlid: þei refreischidde vs alle for ye reyn þat cam & ye cold / but whane hadde gadrid aquantite of kuttyngis of vynes & leid on ye fier: An eddre schie cam for hy fro ye hete & took hi by ye hond / and whane ye heþn men of ye ile sizen ye beest hangynge on his hond: þei seidde to gidre / for pis man is a manquellere / and whane he scapide fro ye see: goddis vengaunce suffrip hi not to lyue in erpe / but he schook awey ye beest into ye fier:

t hadde noon harm/t pei gessid̄
pat he schulde be turned īto schrewel
lnge: t falle doū sodeynly t die/
but whānne pei hadde abiden longe
t sizen pt no pīg of yuel was dō to
hī: pei turnedē hē to gridze t seidē
pt he was god/t in pō places weiē
maīes of pe prynce of pe ile. pu
plius by name: whiche resseyuede
vs by pe tawes benīgnely t fond
vs/and it bifel pat pe fadir of pup
plius lay trauelid with feuere
t blody flix/to whom poul entri
de. t whānne he hadde pied t leid
his houdis on hī: he heelide hym
and whānne pis pīg was don. alle
pat in pe ile hadden sijknesse: ca
men t weren heelid/whiche also
onourdē vs in manye worschip
is: t puttidē what pīgis weren
nedefulle to vs whānne we schip
pidē/t eftē pre monepis we schip

pider in a clyp of alblaūdze. pat
hadde wyntrid ñ pe ile. to which
was an excellent signe of actor-
us/ and wh ān we cāmē to liracu-
san: we dwelluden ȝe pre dawes/
ſro pennes we ſailuden aboute: ⁊
camen to regium/ and ſro ȝēnes wha
ne wiñen hadden herd. pei cāmē
to vs. to ȝe chepinge of appius. ⁊
to ȝe ȝire tauernes/ and whanne
poul hadde ſeyn. hȳ: he dide pan
kingis to god ⁊ took trist/ ⁊ wha
ne we camen to rome: it was ſuf-
fird to poul to dwelle bi hī ſilf.
wip a kniȝt kepinge hī/ and af-
tir ȝe pridde day he clepide to gi

dze ye worpiefte of ye Jewis / 7
iblyamme pei amen: he seide to
hem / Wripere Jdide no ping
azeins ye peple eyur aifturnies
of fadris: and Jhesus bounde at
ierlm and was bitaken into ye
hondis of ye romayns / and wh
ane pei hadden of me: woldē ha
ue delyuerid me. for pat no cau
se of deep was in me / but for Je
wis azenseiden: I was constrey
ned to apele to ye emperour.
not as hauynge eny pīg to ac
aise my peple / ȳfore for pis cau
se I ȳpraide to se zou and to speke
to zou / for. for ye hope of israel.
I am gird aboute wip pis chay
ne / and pei seiden to hī / neipir
we han resseyued letris of yee
fro Judee: neipir any of bretrin
omynge schewide eyur spake
any yuel pīg of yee / but we

þien to here of pee: what þig
is þou fehlst/ for of þis sect it is
knowen to vs: þat eiþ where
me azen seip it/ and whanne þei
hadden ordeyned a day to hym:
many men camen to hī ito þe yn/
to whiche he expownede & testi-
fiynge to hē þe kyngdō of god. &
counseilide hē of ihū. of þe lawe
of moises & profetis. fro þe mor
owe til to euentid/ & fillide vile
uedē to pese pīgis: þat weren se
id of poul. fillide vileuedē not/
and whanne þei weren not consen
tinge to gidre: þei departiden. and
poul seide o word/ for þe holy go
ost spak wel by þaye þe profete to
oure fadris: & seide/ go þou to þis
þeple & seie to hē/ wiþ ere ze schy
ulen here: & ze schulen not vndir
stonde/ and ze seynge schulen se:
& ze schulen not biholde/ for þe

herte of his peple. is greetly fattid
And wip eris pei herden heuyly. 7
pei closidē to gidre her yzen: leste
peraunture pei se wip yzen and
wip eris heer. and vi herte vndir
stonde. And be conuertid and 3 he
le hē/ perfore be it knowen to 30u.
pat pis helpe of god is sent to he
pin men: and pei schulen here/ 7
whānne he hadde sead pese pingis:
reliis wenten out fro hym. and
hadden myche questioun eipir
muningе among hem silf/ and
he diuellide ful two zeer in his
hirid place: and he resseyuede al
le pat entriden to hym. and prich
ide pe kyngdom of god. and tauz
te po pingis pat ben of pe lo
rd ihū crist: wip al trist wtout
forbedinge Amen// ¶ Here
endip pe deedis of apost
lis// ¶ Hid

ye wages of synne. is deep/ ye gyfte of god is euerlastinge lyfe in crist ihū our lorde/

Be nat wyse in youre owne syghte/ ne knowen not: for I speke to men yt knowen ye lawe/ for ye lawe hath lordshyp on a man as longe as he lyueth/ for yat wōman yat is vndir an housbonde: is bowndeu to ye lawe while ye housbonde lyueth/ but if ye housbonde is deed. she is delyuered fro ye lawe of ye housbonde/ þ for she shal be clepid a voutresse: if she be wyp an oþ man while hir housbonde lyueth/ but if hir housbonde is deed: she is delyuēed fro ye lawe of ye housbōde/ yat she be not a voutresse if she be wyp anoþ man/ ¶ so my bretheren/ ye ben maad deed to ye lawe by ye body of crist: yat ye ben of ano pur yt roos azen fro deep. yat we bere fruit to god for whāne we

weren in fleisch: passiouns of synnes
pat weren bi pe lawe: wrouzte in
our membris to bere fruit to deep
but now we ben vnbounde fro pe la
we of deep in wlyche we were holde
so pat we serue in newnesse of spir
it: & not in oolduesse of lettir wyt
perfore schulen we seie: pe lawe is
synne: god forbede but I knewe not
synne: but by lawe for I wiste not
pat coueitise was synne: but for pe
lawe seide pou schalt not coueite
and porouz occasioun taken: synne
by pe maundement: synne hap wrouz
t in me al coueitise for wipouten pe
lawe: synne was deed & I lyuede wip
outte pe lawe sum tyme but wlyane
pe comaundement was comen: synne
lyuede azen but I was deed & pis
comaundement pat was to lyf: was
founde to me to be to deep for synne
porouz occasioun taken bi pe maun

tement dissepuede me: & bi pt it clouz
ue / þfore pe lauze is holy. & pe comaũdement is holy & just & good / & pãne pt pig / pat is good: maad deep to me: god forbede / but synne pt it seme synne: porouz good pig wrouzte deep to me. pt synne oñ maũe porouz pe comaũdement / & we ibite pt pe lauze is spiritual / but I am fleschly seeld vndr synne / for I ỹdurstõde not pt pt I worche / for I do not pe good pig pt I wole: but I do pilke vuel pig pat I hate / & if I do pt pig pat I wole not: I consente to pe lauze. pat it is good / but nouz I worche not it nouz. but pe synne pt dwellip in me / but I wot. pt in me. pt is in my fleschly dwellip no good / for wille lip to me: but I synde not to perfourme good pig / for I do nt pilke good pig pat I wole: but I do pilke vuel pig pat I wole not / & if

ȝ to pilke yuel þing þt ȝ wole not:
ȝ worche not it: but ye ſ̄ne þt dwȝ
elliþ in me/ þfore ȝ ſynde ye lawe to
me willige to do good þīg/ for yuel
.f. þing/ liȝþ to me/ for ȝ delite to gode
to ye lawe of god after ye ỹuer man/
but ȝ ſe anoþr lawe in my membris.
azenſtonge ye lawe of my ſoule. ȝ
makinge me captif in ye lawe of ſy
ne þt is in my membris/ ȝ am wre
ſely man/ who ſchal delyuere me. fro
ye body of þis ſynne/ ye grace of
god: by ih̄u crift oure lord/ per fore
ȝ my ſelf bi ye ſoule ſerue to ye la
we of god: but bi fleiſche to ye lawe
Therfore now. c. of ſynne//
now no þīg of dampnacion:
is to hē þt be in crift ih̄u: whiche
wandren not after ye fleiſch/ for ye
lawe of ye ſpirit of life in crift ih̄u:
hap delyuered me fro ye lawe of ſynne
t of deþ/ for þat þt was vnpoſſible

to ye lawe. ¶ what pig it was sayd
yn flesch: god sente his sone. into ye
lykenesse of flesch of synne. & of synne
condempned synne in flesch/ yt ye rych-
tuysnge of ye lawe were fulfilld
in vs yt gon not after ye flesch but
after ye spirit/ for yei yt ben after ye fle-
sch: sauren yo pigis yt ben of ye flesch/.
but yei yt ben after ye spirit: sauren yo
pingis yt ben of ye spirit/ for ye prude-
ce of ye flesch. is deep/ but ye prude-
ce of ye spirit. is lyfe & pees/ for ye
wisdom of ye flesch. is enemye to
god/ for it is not suget to ye lawe
of god. for neyther it may/ & yei yt ben
in flesch: moun not plese to god/ but
ze ben not in flesch. but in spirit. si
neyeles ye spirit of god dwelly in
zou/ but if ony hap not ye spirit of
crist: yis is not his/ for if crist is in
zou: ye body is ded for synne: but ye
spirit lyuep for rightwysnge/. & if ye

spure of yͤ pat reside yͤ arst fro
deep dwellip in zou: he pt reside
yͤ arst fro deep: schal quykene
also zoure deedly bodies. for pe
spirit of yͤ pt dwellip in zou/ per
fore we ben dettours: not to
pe flesch pt we lyue aft pe fleische/
for if ze lyuen aft pe fleische ze schy
lden die/ but if ze bi spirit slee pe de
dis of zoure fleische: ze schule lyue
for who eũe be ye sones of god: pese
led bi pe spirit of god: pese ben pe
sones of god/ for ze han not take eft
soone pe spirit of seruyse in drede.
but ze han take pe spirit of adop
cõ of sones. ī wlyche we crien ab
ba fad' ꝛ pt spirit ilke spirit. zeldip
witnessinge to oure spirit: pt we ben
pe sones of god/ if sones. ꝛ eirs/ ꝛ eirs
of god: ꝛ eirs to gidze wip arst/ if
wepeles we suffren to gidze: pt also
we ben glorified to gidze/ ꝛ ȝ deme

pat pe pacions of pis tyme. be not
worpi to pe glorie to comynge pat
schal be schewid in vs/ for pe abidīg
of creature: abidip pe schewinge of pe
sones of god/ but pe creature is siget
to vanytee. not willinge: but for hī
pt made it siget in hope/ for ilke cr
ature schal be delyuīed fro seruage of
corrupcioū: into liberte of pe glorie
of pe sones of god/ & we witen pat
ethe creature sorgip & trauelip wip
pepine tilzit/ & not oonly it: but also
we vs silf. pat hā pe firste fruitis of
pe spirit/ & we vs silf sorowen wip
inne vs for pe adopcioū of goddis so
ues. abidīge pe azen bynge of oure
body/ but bi hope we ben maad sa
af/ for hope pt is seyn. is not hope/ for
who hopip pt pig pt he seep: & if we
hopen pt pig pt we seu not: we abi
den by pacience/ & also pe spirit hel
pip oure infirmytee/ for what we

schulē preie as it bihouep we whē
not: but pe ilke spirit asky3p for vs
wip sor3oiwīgis pat moū not be to-
old out for he pt sekip pe herts. wo-
ot what pe spirit desirip. for bi god
he asky3p for holy men and we whē
pat to men pat louē god: alle pī
gis worchen to gidre to good. to
hem pt aft purpos ben clepid sēi
tis for pilke pat he knewe bifore.
he bifore ordeynede bp grace to be
maad lyk to pe ymage of his sone
pat he be pe firste bigetē among
manye bry3pnē / t pilke pt he bifor-
ordeynede to bliche hem he clepide
t whiche he clepide. hē he iustifie
de / t whiche he iustifiede: t hem he
glorifiede / what pāne schulē we sei
e to pese pīgis: if god for vs: who
is a3enis vs: pe whiche also sparide
not his owne sone: but for vs alle
vitook hī / how also 3af he not to vs

alle ꝑīgis wip hī: ¶ Who schal accuse
azens pe chosen men of god: ¶ it is
god pat justifiep: Who is it pt con
dempnep: ¶ it is ihū crist pt wos deed.
zhe pe whiche wos azen. pe which
is on pe rizthalf of god & pe whi
che ꝑiep for vs / who pāne schal de-
parte vs fro pe charite of ~~god~~ crist/
tribulacioū. or angwisch. or ihēgir.
or nakidnesse. or perecucioun. or
peril or siword: ¶ as it is writē / for
we ben slayn al day for pee: we bē
gessid as scheep of slauztir / but in
alle pese ꝑīgis we ouercomen: for
hī pt louede vs / but I am certeyn.
pat neipir deep. neipir liif. neiꝭ aū-
gels. neipir ꝑncipatis. neiꝭ ver-
tues. neipir present ꝑīgis. neiꝭ pī-
gis to comynge. neipir strengpe. neiꝭ
heizpe. neipir depnesse. neiꝭ woon
opir creature. may departe vs fro
pe charite of god. pt is in ihū crist

oure lord. ¶ ye xxvi chapitre

Seie trupe in crist ihū. I lie nt
for my conscience berip witt-
nessinge to me in pe holy goost
for greet heuynesse is to me: t cou
tynuel sorowe to myn herte/ for I wip
wisshe desirde to be departid fro crist
for my britren: pt ben my cosyns
aft pe fleische. pq ben mē of israel/
whos is adopcioū of sones t glorie.
t testamēt t zeuynge of pe lawe:
t seruyse t bihestis/ whos ben pe
fadris/ t of whiche is crist after pe
fleisch/ pt is god aboue alle pīgis.
blessid into worldis amē/ but not
pat pe word of god hap fallē doū/
for not alle pt ben of israel: pese bē
israelitis/ neip pei pt ben seed of a
braham. alle ben sones: but ī isa
ak pe seed schal be clepid to pee/ pt
is to seie not pei pt ben sones of
pe fleisch: ben sones of god/ but pei

pat ben sones of bihelte: be demed
in pe seed for whyp pis is ~~pe word~~
pe word of bihelte aft pis tyme
schal come: & alone schal be to save
& not oonly sche: but also rebecca hadde
tweye sones of oo liggynge bi of isa
ak oure fadir & whanne pei weren
not zit born. neip hadde don ony vig
of good eipir of yuel: pt pe purpos
of god schulde dwelle by ellecioun.
not of werkis. but of god clepynge
it was seid to hir pat pe more schal
de serue pe lesse. as it is writen I lo
ued jacob: but I hatide esau whi
pfore schulen we seie: whep wic
kidnesse be anentis god: god for
bede for he seip to moises I schal
haue mercy on whom I haue rua
& I schal zeue mercy on whom I ha
ue mercy | pfore it is not neip of mā
willynge. neip rennynge: but of god
haupynge mercy | & pe scripture seip

to farao/ for to yis pig̃ i haue sturd
yee: pat i schewe in pee myn v̈tu. t pt
myn name be teld in al erpe/ p̈ fore
of whom god wole he hap mercy:
t whom he wole he endurip/ pãne
seist pou to me/ what is souzt zit:
for who wipstondip his wille: o
mã what art pou. pat ãswerist to
god: wher a maad pig seip to hi
pt made it: whi hast pou maad me
so: wher a potter of cley hap not po
wer to make of pe same gobet o ves
sel ito honour. and pis into dispijt:
pat if god willinge to schewe his
wrappet to make his power kno
we: hap suffrid + pacience vessels
of wrappe able into deep. to schye
we pe richessis of his glorie. into ves
sels of merci: whiche he made re
dy into glorie/ whiche also he de-
pide. not oonli of jewis: but also
of hepin men/ as he seip in ose/ i

but by ye rizthuisnesse of feyth.
if ye yat ben of ye lawe ben emp-
foyl is distryed. bilyefte is don awey
for ye lawe worchip wrathe / for whe
is no lawe: per is no trespas: nerp
trespassinge / þfore rizthuisnesse is
of ye feyp: pt vi grace bilyefte be sta
ble to eche ~~faithe~~ seed / not to pat
seed oonly pt is of ye lawe: but to
pat seed pt is of ye feyp of abrahā /
Whyche is fadir of vs alle: as it is
writen / for I have sett yee fadir of
manye folkis bifore god: to whō
you haft bileued / whyche god quik
nep deed mē: & depip po pīgis pat
ben not. as po pt be / whyche abra
ham azens hope. bileuede in hope:
pat he schulde be maad fadir of
manye folkis. as it was seid to he /
pus schal pi seed be. as ye sterris
of heuene. & as pe grauel pt is in
pe brynke of pe see / & he was not

...nand vstedfast i pe vileue. nei-
he vihyeld hys body pēsue nyz deed.
vhyāne he was al moost of ā hyū-
zeer. ne pe wombe of sare nyz deed
also ni pe vyhestus of god. he tou-
de not vt vtust: vut he was cōfo
rid in vileue. zeuynge glorie to g
vrtuge moost fully. pt vhyt crie pig
is god hap vihyzt: he is myzty alo
to do/ pfoze it was aretted to hi to ru
zthischesse/ t it is not vrtē oonly fo
hi. pt it was aretted to hi to ryztvu
uesse: vut also foz vs to vhydye i
schal ve auetted. pt vileuē in hi pt
rnside oure lord ihū crist fro deep
vhyche was vitaken foz oure syn
nes/ t vos azē foz oure justifyg
Wherfoze we iustified ¶ v. c
of feip: haue we pees ad go
vi oure lord ihū crist/ vi whom we
hau nyz goynge to. vi feip itō
grace. in vhyche we stouden/ t hy

glorie in ye hope of ye glorie of
goddis chyldzen/ & not pis oonly.
but also we glorie in tribulacoñis
wtrige pt tribulacoñ worchip pa-
ence/ & pacence ꝓuyge/ & preuyge
hope/ & hope confoundip not/ for
ye charite of god is sched abrood i
oure hertis bi ye holy goost yat is
zoue to vs/ and whyle pt we weren
sijk after ye tyme. what diede crist
for vngodde me/ for vnepis dieþ ouy
man for a iuste man/ & zit for a good
man parauenture dar die
but god comendip his charite in
vs/ for re whane we were zit synnes:
after ye tyme crist was deed for vs/
pane mychc more now we iustifi
ed in his blood. schulen we saaf
wrappe by hi/ for re whanne
we weren enemyes: we ben reco-
cilid to god by ye deep of his sone/
mychc more we reconcilid: schulē

Rubrica

Mann saak in pe lyfe of hīs ~~se~~
nest not only pis: but also we
gloryen in god. bi oure lord ihū
crist: by whom we han resceyued now reconciliīge / þfore as by
o man. synne entride into pis world:
& bi synne deep / & so deep passide
forp into alle mē. in whiche mā.
alle men synnede / for al to pe lawe.
synne was in pe world / but synne was not ymet. where lawe
was not / but deep regnede from
adam til to moises. also into hem
yat synnede not after pe lyknesse of pe
trespassinge of adam: pe whiche
was figure of crist to comyng
but not as gilt: so pe ziftt / for if
porouz pe gilt of oō. manye dē
de: myche more pe grace of
& pe ziftt in pe grace of o man ihū
crist. hap abowndid into many mē /
& not as bi o synne: so pe ziftt / for

ye dom of oon ⁊to condẽpnacoun:
but ye grace of manye giltis: ⁊
nustificacoũ/ for if in ye gilt of
oon. deep regnede yorow oon: my-
che more men takinge plente of
grace ⁊ of zeuynge ⁊ of riztwisnes
se schulẽ regne in lyf bi oon ihũ
crist/ ꝑfore as bi ye gilt of oon. ⁊to
alle men ⁊to ~~justifynge of lyf~~ cõ-
dempnacoũ: so by ye riztwisnes
se of oon· ⁊to alle men ũto justifi
nge of lyf/ for as by mobedience
of o man manye ben maad sin-
ful: so by ye obedience of od. ma
nye schulen be just/ ⁊ ye laiue en
tride. þat gilt schulde be plenteuous/
but where gilt was plenteuous:
grace was more plenteuous/ þt
as sinne regnede ũto deep: so grace
regne by riztwisnesse ⁊to eiiiaastig
lyf: by ihũ crist oure lord/
herfore what schulẽ we seie.

schulē we dwelle in synne þt grace
be plenteuous: god forbede/ for yow
schulen we þt ben deed to synne.
hwe zut þ̄me:¶ wher̄ bryþen ze kno
wen not. þt wbyssche eūe we bē bap
tisid in crist ihū: we bē baptisid
his deep/ for we ben to gidre buried
wiþ hī. bi baptym into deep/ þat
as crist roos azen fro deep bi þe glo
rie of þe fadir: so walke we in a
newenesse of lyf/ for if we plaūtid
to gidre ben maad ēto þe lyknesse
of his deep: also we schulen be of
þe risyngē of his ryzt wisnesse azen/ þi
nge þis þ̄g þt our elde man is
crucified to gidre/ þt þe body of sy
nne be distried: þt we serue no moꝛe
to synne/ for he þt is deed to synne
is iustified fro synne/ & if we bē ded
wiþ crist: we bileuē þt also we schu
len lyue to gidre wiþ hī/ witing for
crist risynge azen fro deep. now þis

not

not. deep schal no more lyaue lordshi
ip on hī/ for pat he was deed to synne:
he was deed oones/ but pt he lyue: he
lyuey to god/ so ze deme zou silf to be
deed to synne: but lyuynge to god.
in ihū crist oure lord/ þ̄ fore regne
not synne in oure deedly body: pt
ze obeische to his couetingis/ neiþ̄
zeue ze zoure membris armuris of
wickidnesse to synne: but zeue ze zou
silf to god. as yei pt lyuen of deede
nen & zoure membris armuris
of rightwisnesse to god/ for synne schy
al not haue lordschip on zou/ for
ze ben not vndir pe lawe: bt vndr
grace/ what þ̄ fore: schulē we do sy
ne. for we ben not vndir pe lawe.
but vndir grace: god forbede/ wite
ze not pt to whom ze zeuen zou ser-
uāuntis to obeye to: ze ben seruāun
tis to pat pinge to which ze hā o
beischid: eþer of synne to deep:

cip of obedience to riztwisnesse/ br
I pank god patze were seruaūts
of synne: but ze han obeischid of
herte into pat fourme of techyng.
in whiche ze ben bitaken/ & ze de
liuered fro synne: ben maad ser-
uaūts of riztwisnesse/ I seie pfor pig
pat is of man. for pe infirmete
se of zoure fleisch/ but as ze han
zouen zoure membris to serue to
vnclennesse & to wickidnesse into
wickidnesse: so now zeue ze zoure
membris to serue to riztwisnesse.
into holynesse/ for whanne ze were
ben seruaūts of synne: ze were
fre of riztwisnesse/ pfoxe what fru
it hadde ze pane. in po pingis in
whiche ze schamen now/ for pe ende
of hem is deep/ but now ze delyue
rid fro synne & maad seruaūts
to god: han ze youre fruit into holy
nesse & pe ende eūlastinge lyf/ for

schal clepe not my peple: my pe
ple/ & not my louede: my louede/
& not getruge ma: getrūge mercy/
& it schal be in pe place where it
is seid to hē. not 3e my peple: pere
pei schulen be clepid pe sones of god
lyuynge/ but ysaie crieb for israel
if pe nombre of israel schal be as
grauel of pe see: pe reheſs schal be
maad saaf/ for scope a word makīg
an ende & abrey3ynge in equite: for
pe lord schal make a word abrey3id
on al erpe pe/ & as ysaie bifore sei
de/ but god of oostis hadde left to vs
seed: we hadde be maad as sodom.
& we hadde be lyk as gomor/ þ̄fore
what schulen we seie: þt hepē me
pat sueden not riztwisnesse: han
get riztwisnesse/ 3ue pe riztwis-
nesse þt is of feip/ but israel suīge
pe lawe of riztwisnesse: hath not
parfitly to pe lawe of riztwisnesse/

ſuffy. for not of feip. but as of ſper
tus / t pei ſpurneđ̄ azens pe ſtoon
of offencioñ: as it is writen / lo I
pitte a ſtoō of offencioñ in ſion: t
ilkon of ſclaūdre / t eche pt ſchal not
bileue in it: ſchal not be confoūdid //

Byen pe wille of T. x. c.
my herte. t my biſechinge is
maad to god for hē ito helpe / but I
bere witneſſinge to hē. pt pei hā pe
loue of god but not aft' kiñynge
for pei vnknowinge goddis riztwiſ
neſſe. t ſekinge to make ſtidefast her
owne riztwilneſſe: ben not ſuget to
pe riztwiſneſſe of god for pe ende of
pe lawe is crist: to riztwiſneſſe to
eche mā pt bileuep / for moiſes wri
ot for pe mā pt bileuep ſchal do rizt
wiſneſſe pt is of pe lawe: ſchal lyue
in it / but pe riztwiſneſſe pt is of bile
ueſep pus / ſeie ỹ not in pin herte /
who ſchal ſtize into heuene: pt it to

ſeie

Romayns

leue to lete wñ ẽst. or who schal go
wñ ẽto helle: þt is to ayen cleepe crist
fro deep/ but what seip þe scripture:
þe word is wyz m̃ pi mouþ: & i þ̃m
herte/ þis is þe word of bileue: whi-
che we p̃chen. þt if þou knowlechist
in pi mouþ. þe lord ihñ crist. and
bileuest in þi herte. þt god rais
te hi fro deep: þou schalt be saaf/
for by herte me bileuep to rigtwis
nesse: but by mouþ knowlechinge
is maad to helþe/ for why scrip
ture seip/ eche þt bileuep in hym:
schal not be confoñdid/ & þ̃ is no dis
tinccioñ of jewe & of greek/ for þe sa
me lord of alle: is riche in alle pat
in wardly clepen hi/ for eche man
who euere schal inwardly clepe þe
name of þe lord: schal be saaf/ you
p̃ne schal pei inwardly depe hi:
into whom pei han not bileued
or how schulen pei bileue to hym:

whom ye han not herd / yow schu-
le ye here wipouten a prechour:
& yow schulen ye p̄che: but ye be
leue / as it is writen / yow saue ye
ye feet of hem yt p̄chen pees: of hē
pat p̄chen goode p̄gris: / but not al
le men obeyen to ye gospel / for ysaie
seip / lord who beleuede to oure hee-
rynge: / p̄ fore seip is of herȳge. but
heerynge by ye word of crist / but y
seie / whepir ye herden not: / zif so
pely / ye soū of hē wente out īto al
ye erpe: & her wordis into ye endis
of ye world / but y seie / whyer israel
knelb not: / first moises seip / y schal
lede zou to enuye. pat ze be no folk
pat ze be an vnwise folk. y schal sēde
zou īnto wrappe / & y saue is wood &
seip / & am foūden of mē pat seken
me not / openly y aperide to hē: pt
asken me not / but to israel he seip /
al day y streizte out myn houdis to

apeple par bileueden not: bt azai
Therfore I sere ¶ Fi. c. ¶ the
when god hap put awei his
peple: god forbede for Jam an isra-
elite. of pe seed of abrahan. of pe
lynage of benjamyn god hap not
putt albey his peple: which he
bifore knew / wherze wite ye not. bt
what pe scripture seip in ehe: how
he piep god azens israel / lord pei
han slayn pi pfetis. pei han doun
doluen pin autere: and Jam left a
loone. and pei seken my liff / bt what
seip goddis answer to hi / and hap me le-
ft to me seuene pousandis of me:
pat han not bowid her knees bifor
baal / so pfore also at pis tyme. pe
relifs ben maad saaf. by pe ayc
singe of pe grace of god / and if it be
by pe grace of god: it is not now
of werkis / ellis grace is not now
grace / which pane: and if hap not

sotes the scouzte / but ellectiõn hap ge
ten / t pe op̃e ben blyndid. as it is wri
ten / god zaf to hē a spirit of compũcti
oũ / izen pt pei se not. t eeris pt pei he
ren not: nato pis day / t-dawip seip / be
pe word of hē maad mto agryne bifo
zehē. t mto machīge t mto sclaũdze.
t mto zeldīge to hē / be pe zen of hem
maad derk pt pei se not. A bouse pou
doũ algatis pe bac of hem / þfore I
seie / wheþ pei offendiden co: pat pei
schulde falle doũ. god forbede / but by
pe gilt of hē. helpe is maad to hepē
men: pt pei sue hem / pat is pe gilt of
hem ben richessis of pe world. t pe
maskynge lesse of hē be richessis of
hepin men: pou mythe more pe plẽ
te of hē / but I seie to zou hepē men /
for as longe as I am apostle of hepē
mē: I schal onoure my mynysterie /
if in ony mañe I stire my fleischye
for to folowe: t pt I make siũme of

hem saak/ for if pe los of hem [illegible]
reconsilyng of pe world: what is pe
takyng vp: but lyf of reed me/ for if
ani[illegible] part of pt pt is takid be holy:
pe hool gobet is holy/ & if pe roote is
holy: also pe braūchis/ what if ony
of pe braūchis be broken. whanne pou
were a wilde olyue tre. art grafid a
mong hem/ & art maad felowe of
pe roote & of pe fatnesse of pe olyue
tre: nyle pou haue glorie azēs pe br-
aūchis/ for if pou glorie: pt pou
not pe roote but pe roote pee/ pt for
pou seist/ pe braūchis ben broken: pt
j be grafid in/ wel for vnbileue pe
braūchis ben broken: but pu stondist
bi feip/ nyle pou hize pigh3: but
drede pou/ for if god sparide not pe
kyndely braūchis: leste peraūenture
he spare not pee/ pt for se pe goodnes
& pe sharpnesse of god/ 3he pe feerfnes
se: vnto hem pt felle doun/ but pe good

me of god unto yee. if þ̄ dwelle
in goodnesse/ ellis also pou schalt
be kutt doũ/ zhe t̄ pei schulē be sett
in: if pei dwellē not in ũbileue/ for
god is myzti. to setteyē i eftsoone/
for if pou art kutt doũ of pe kȳdely
wilde olyue tre: t azens kynde art
sett into a good olyue tree/ hou my
che more. pei pt vē by kynde: schu-
len be sett in her olyue tre: but by
þen zwole not pr ze vnknowē þis
mysterie: pr ze be not wise to zou
silf/ for blyndenesse hap fallid ay
þ in israel. til pt pe plente of hey
þen entride. t so al israel schulde be
maad saaf as it is wrytē/ he schal
come of sion. pat schal delyuere t tur
ne awey pe wickidnesse of jacob/
t þis testament to hȳ of me: whā
I schal do awey her synnes ā-
ye gospel/ pei vē enemyes for zou.
but pei ben maost worpi by pe el

lemoñ for ye fadris / & ye zifte[illegible] ye
dep̃ris of god: ben wip outē for yē
kinge / & as ſu tyme also ze bileuedē
not to god: but now ze han gete m̃
cy for ye vnbileue of hem / so & pese
now bileuedē not: ito zoure merp.
yt also pei gete m̃cy / for god dostide
to grdze alle yn̄gis in vnbileue: pt
he haue m̃cy on alle / & ye hyzuesse
of ye richessis of ye wisdom & of ye
kinwyge of god / how incomprehen
sible ben his domes: & his weies bē
vnserchable / for why who knewe ye
witt of pe lord: or who was his cou-
seilour: or who forzaf̃ zaf to hym:
& it schal be quitt to hī: for of hī
& by hī. & in hī be alle p̃ris. to hī
be onour & glorie into worldis amē //

Therfore bisechi you en [¶ xij. c. //
bisechye zou by pe mercy of
god: pt ze zeue zoure bodies a sacrifi-
ce holy plesinge to god. and

.c.

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ȝoure scrupyle reſonable / ⁊ nyle ȝeve
conformed to pis world. but beȝe
reformed in newnesse of ȝoure
witt: pt ȝe ꝑue wlych is pe wille
of god. good ⁊ wel plesinge ⁊ par-
fyt / for ⁊ seie by pe grace pt is ȝouē
to me. to alle pt ben among ȝou.
pt ȝe sauere no more pan it biho-
uep to sauere but forto sauere to
sobrnesse / ⁊ to ech man as god
hap departid pe mesure of feip / for
as in o body we han many mem-
bris. but alle pe membris han not
pe same dede: so we many pe ben oo
body in crist / ⁊ echje ben membris.
oō of anoꝫ / perfore we pt han ziftis
diuersyinge aft" pe grace: pat is
ȝouen to vs / eipr profecie aft" pe
reſoū of feip / eip" scrupyle ī mynis-
trige / eipr he pt techip ī techinge
he pt stirip softly in monestinge /
he pt ȝeuep in symplenesse: he pat

is soilepu un bysynesse/ he pt hap
a un gladnesse/ loue wtout feynyng/
hatynge yuel/ drawynge to good/
louynge to gidze pe chaurte of bri-
perhede/ & che come bifore to wor-
schype opur/ not slow in bysynesse/
feruent in spirit/ seruynge to pe
lord/ joynge in hope pacient in
tribulacoũ/ busy in p̃ier/ zeuynge
good to pe nedis of seyntis/ kepig
spritalite/ blesse ze mẽ pt pursue
zou: blesse ze & nyle ze curse/ for to
joie wip men & wepen/ folde ze pe saue
pig to gidze/ not sauynge hize pi-
gis. but consentinge to meke pigis/
Nule ze be prudent anentis zou self:
to no man zeldinge yuel for yuel/
but puruepe ze goode pigis. not oõ
ly bifore god: but also bifore alle
men/ if it may be don. pt pat is of
zou: haue ze pees wip alle men/

ye mcoft dere bzipren not defen
dinge zou silf: but zeue ze place
to wrappe/ for it is writtē/ pe lozd
sayp/ to me veniaunce. & I schal zelde/
yf pī enemye hūgrip: fede pī hī/
if he pirstip zeue pī dritke to hī/ for
pou doinge pis pīg: schal gadze
to gidze colis on his yeed/ wyle pī
be auercomen of yuel: but oūcō
me pou yuel bi good. ¶ Fij. c.

Euery soule be suget to hizer
powers/ for pere is no powʒ
but of god/ & po pīgis pt ben of
god: ben ordeyned/ pt for ze he pat
azenstondip powar: azenstondip
pe ordynaunce of god/ & pei pt azē-
stonden: getē to hē silf dampnacī-
oū/ for prynas ben not to dzede
of good werk: but of yuel/ wilt
pou pt pou dzede not pow-
er do pou good pīg: & pou schalt ha-
ue pfyngge of it/ for he is pe my

uyſtre of god: to yee ẽto good/ but
if̄ you doist yuel: drede you/ for not
wipouten cause he berip pe ſwe-
rd/ for he is pe myniſtre of god:
veniér ũto wrap pe to ỹ pt doup
yuele/ t p̃ fore by nede be ze ſuget:
not oonly for wrappe. but also for
conſcience for p̃ fore ze zeuen tri-
buts/ pei ben pe uyniſtris of̄
god: t ſeruiẽ for pis ſame yīg/ p̃-
fore zelde ze to alle men rettis/ to
whom tribute: tribute/ to whom
tol: tol/ to whom drede: drede/ to
whom onour: onour/ to no man
owe ze euy yīg: but pt ze loue to
gidre/ for he pat louep his neize-
bore. hap fulfild pe lawe/ for you
ſchalt do no leccherie/ you ſchalt
not slee/ you ſchalt not stele. you
ſchalt not bere falſe witnessinge.
you ſchalt not coueite pe yīg of
pi neizbore/ t if̄ p̃ be any oth̄ mandī-

Neighbour. as vnto vs wo-
me/ yon schalt loue yi neizbore
as yi silf/ pe loue of neizbore wor-
chip not yuele/ þfore loue is pe
fulfillinge of pe lawe/ and we
knowen vs tyme. þt pe our vs
now þt we vse vs fro sleep/ for now
oure helpe is neer: þan whanne
we bileuedē/ pe ayzt weente bifo
re. but pe day hap neized/ perfore
caste we awey þe werkis of derk
nesse. & be we clopid ī pe armu
rs of lizt: as ī day wandre we
onestly/ not ī superflu feestis &
dzunkenesse/ not ī vedris & un
chastetes. not ī strijf & ī enuye:
but beze clopid ī pe lord ihū crist/
& do ze not pe bysynesse of fleischye

But take ye. & ī deliris
& lusti man ī bileue: not
ī demyngis of pouztis/ for anoþ
man louep þt he may ete alle

ꝑīgis/ but he pat is slyk ete [illegible]
he pt etip. dispise not hī pt etip not
& he pt etap not. deme not hī pat
etip/ for god hap taken hī to him
who art pou pt demest anop is ser
uaunt: to his lord he stondip or
fallip fro hī/ but he schal stonde/
for pe lord is mypty. to make hī
parfyt/ for whi pou demep aday
bitwix aday: anop demep ech day/
ech ye man enarele in his witt/ he pt
vndirstondip to pe day. vndirstou
dip to pe lord/ & he pt etip. etip to
pe lord/ for he doip paukīgis to
god/ & he pt etip not: etip not to pe
lord & doip paukīgis to god/ for no
man of vs lyuep to hī silf: & no
man diep to hī silf/ for whepr we
lyuē: we lyuen to pe lord/ & whepr
we dien: we dien to pe lord/ pfore whepr
we lyuen or dien we ben of pe lord/
for whi for pis pīg art we ded

be

and was azen. that he lord bope
of quykke & of ded men/ but wht
tenest pou pi bropir: for why dis-
pisist pou pi bropir: for alle we
schulen arise/ for it is writen/ I thy-
ne serp pe
lord/ for to me ech kne schal be
bowid: & ech tunge schal knowle-
che to god/ þ'fore ech of vs schal
3elde resoũ to god for hĩ silfi/ wer-
fore no more demen we ech oþ̃/ but
more demé ze þis þĩg: þat ze put
te not hurtynge or sclaũdre to a
bropir/ I wot & trist in pe lord ihũ.
þt no þing is vnclene to hĩ/ no but
to hĩ þt demeþ ony þĩg to be vnde-
ne: to hĩ it is vnclene/ & if þi bropir
is vnmad sory ĩ conscience for me-
te: nolt pou walkist not after dya-
rite/ wyle pou forozu þi mete lese
hĩ: for whom crist diede/ þ'fore be
not oure good þĩg blaspemed/

for why ye reliue of god is not mete
te & drynke: but rightwisnesse & pe-
es. & ioie in ye holy gost / & he pt in pis
yng seruep crist: pleseth god / & is p-
ued to me / p for he we po yngis
pat ben of pees: & kepe we to gidre
po yngis pt ben of edificacoun. wyle
pou for mete distroie pe werk of gd /
for alle yngis ben clene: but it is y-
uel to pe man pat etip bi offendig /
it is good to not ete fleisch & to not
drynke wyn. nei in wherin yng pi
bi pi offendip. or is sclaundrid. or is
maad sijk / pou hast feip anentis
pi silf: haue pou bifore god / blessid
is he pt demep not hi silf in pat yng
pat he preuep / for he pat demep is
dampned. if he etip: for it is not of
feip / & al yng pat is not of feip is synne /

But we saddere mē Fuy. c.
olde to susteyne pe febilnesse
of sijk mē: & not plese to vs silf /

eche of vs plese to his neizbore in
good: to edificacoñ/ for crist plesid
not to hī silf: as it is writen/ pe
repreues of men dispisyngis per-
seiden on me/ for what euere pīgis
ben writē. po ben writen to oure
techyinge: pat by pe pacience & coñ-
fort of scriptures we haue hope. but
god of pacience & of solace, zeue to
zou to vndirstonde pe same pīng. ech
to op̄ aft̄ ihū crist: pat ze of o wille
& wip o mouip worschype god & pe
fadir of oure lord ihū crist/ for wher-
fore take ze to gidre: as also crist
took zou to pe onour of god/ for I seie
pt ihū crist was a mynystre of circū-
cicioñ for pe trupe of god: to cōfer-
me pe bihestis of fadris/ & hepī mē
ofben to onoure god for mercy: as
it is writen/ p̄ for pe lord I schal knou
leche to pee among hepen men
& I schal synge to pi name/ & eft he

seip/ zhe hepen men. be ze glad
his peple/ & eft/ alle hepm mē ye
pm mē herie ze pe lord: & alle ye
plo iuangulie ze hī/ & eft isaie
seip/ þ schal be a wort of jesse pt rdy
al rise up to gouerne hepī men. &
hepī men schulen hope ī hī/ and
god of hope fulfille zou m al ioie
& pees in bileuynge: pt ze encrese
m hope & vertu of pe holy goost //
And bi þi I my self am certeyn of
zou: pat also ze ben ful of loue/ &
ze ben filld wip al kūnynge: so
pt ze moun monestē echoper/ & bi þi
en more boldly I wrot to zou a
part: as bi yngīnge zou to myde/
for pe grace pt is zouen to me of
god: pat zbe pe mynystre of ihū
crist among hepī men/ & I halo
we pe gospel of god: pat pe offrig
of hepī men be acceptid & halo
wid m pe holy goost/ þfore I haue

Hope in crist thīn to god. for I dar
not speke ony pīg of ye ymgis.
Whiche crist doip not by me to
obedience of ye pī nē. in word
& dede. in vītues of tookenes and
grete wondris in vītu of ye ho
ly goost/ so pt fro verlīn bi cumpas
to ye illeryk see. I haue fillid ye gos
pel of crist/ & so I haue pchid pis
gospel. not where crist was named:
lest I bilde vpon anopis groūd/
but as it is writen/ for to whō it is
not told of hī: pei schulen se/ & pei
pat herden not: schulē vnd'stōde
for whiche pīg I was lettid ful my
che to come to zou: & I am lettid to
pis tyme/ & now I haue not seruyn
place in pese cuntrees. but I ha
ue desire to come to zou. of many
zeris pat bē passid/ whanne I
bigynne to passe into spayne: I
hope in my passinge to se zou/

¶ of zou I schal be led prys-
first in party / þfore now I schal ¶ ac
se forþ to ierlm: to nyn nyftre to
seyntis / for macedoniye ¶ achaye:
hym allayed to make sum gift to
pore men of seyntis þat ben in ie-
rusalem / for it plesid to hē: ¶ pei
ben dettours of hē / for hepē men
ben made parteneris of her goft-
ly þingis: pei owen also ī fleischly
þingis to myniftre to hem / þfor
wham I haue endid þis þīg. and
haue assigned to hem þis fruit: I
schal passe by zou īto spayne / ¶
I wot þt I comynge to zou: schal
come in þe aboūdaūce of þe blef-
singe of crist / þfore bryuren I bi-
seche zou bi oure lord ihū crist. ¶
by þe charite of þe holy goost: þt
ze helpe me in zoure þīeris to þe
lord, þat I be delyūed fro þe vnbel-
ful men þat ben in iude / ¶ þat þe

offryng of my seruyse be accep
tid in yerlim to seyntis/ pt I come
to zou in zore by pe wille of god:
t pt zbe refresched wip zou/ t god
of pees be wip alle zou amen/ ¶ vj.
¶And I comende to zou sebben
oure sistir whyche w̄ in pe
seruyse of pe dyurdye pt is at ten
cris: pat ze resseyue hir ī pe lord
worpily to seyntis/ t pt ze helpe
hir in whit euere cause sche schal ne
de of zou. for sche helpide many mē.
t my silf/ grete ze wel prisca and
aquyla myn helperis in crist ihū:
whyche vndirputtide her neckis
for my life/ to whyche not I aloone
do pankyngis: but also pe chirchis
of hepī men/ t grete ze wel her
meyneal chirche/ grete ze wel ef
fenete loued to me: pt is pe firste
of asie in crist ihū/ grete wel ma
rie pe whyche hap trauelid my

dye in vs/grete wel mydzonyk ⁊
Julyan my cosyns ⁊ myn euene
prisoñes: wyche dye bē noble amōg
ye apostles/and wyche weren by
fore me in arst/grete wel amph-
ate moost ~~moost~~ derwoxpe to me
in pe lozd/grete wel vrban our hel
pere in arst wyn: ⁊ stachyn my
derlyng/grete wel appellem pe
noble m arst/grete wel hē p̄ vē
of aristobls hous/grete wel erody
on my cosyn/grete wel hem p̄ vē
of narcyns hous: pat ben in pe
lozd/grete wel trifonam ⁊ tryfo
sam/wyche dye ~~dyme~~ trauelide vn
pe lozd/grete wel perside moost
derwoxpe wōman: pat hasp trauelid
my dye in pe lozd/grete wel rufus
chosen in pe lozd: ⁊ hys modir and
myn/grete amplia/grete wel amplate.
Aegonaa: hermē. patrobau. her-
mau ⁊ bxip̄en p̄t bē ust hē/grete

wel ſalologis ⁊ julyan ⁊ nereum ⁊
hys ſiſtr. ⁊ olympiadis: and alle
ye ſeyntis yat ben wyp ihesu/ gre
tezze wel to gidre in holy coſt/ alle
ye chirchis of crist: gretē zou wel/
// But wyſſen zē zou yt ze aſſpie
hem yt maken diſſencōns ⁊ hur
tyngis biſidis ye doctryne yt ze hā
ſerned: ⁊ bowe ze awey fro hē/ for
ſuche men ſeruen not to ye lord
ihū: but to her wombe ⁊ by ſwe
te wordis ⁊ bleſſingis diſceyuē ye
hertis of innocent men/ but zoure
obedience is puplichd into eiry
place/ ꝑfore ⁊ haue zoie in zou: bt
⁊ wole yt ze be wiſe in good pīng
⁊ ſymple in yuel/ ⁊ god of pees tre
ſe ſatanas vndir zoure feet ſwftly/
ye grace of oure lord ihū cr̄: be wt
zou/ tymope myn helpere gretip z"
wel/ ⁊ alſo lucyus ⁊ jaſon ⁊ ſoſipat"
my ofſyns/ ⁊ terciꝰ gretip z" wel:

pat wroot pis epistle m̄ pe lord
gapus nipn oft gretip zou wel:
~~quartus bro~~ al pe cūnche/ cralius
treloirer of pe arc gretip zou wel:
& quartus bro pe grace of our
lord ihū crist: be wip zou alle cmē
zlnd onour & gloxie be to ihī p^t is
mpzty: to confirme zou by my gos
pel/ and p̄dyngc of ihū crist: bi pe
reuelacion of mysteixe holdē stille
in tymes eiī lastīge/ whicbe myste
rie is now mead open bi scripture
is of pfetis. bi pe comaideement of
god wipoute by gym̄se & endīge:
to pe obedience of feip m̄ alle bepē
men/ pe mysteixe knowē by ihū
crist to god aloone wise: to whō
be onour & gloxie fro worldis of
worldis Amen. Heire endip ro-
manus: & bigynnep pe plog̃ of pe
Quarte pistle to corynthis
pen of elie/ & in lyk maie

ystren of ye apostle ye word of tru
ye: & were pervertid in many ma
neris of false apostlis/ sum were
pervertid of eloquence of philosofie
ful of wordis: opur men were led
into ye sett of lawe of jewis/ pat is.
to holde it nedful wip ye gospel/
ye apostle azeyndepip yese cristhis
to vnp sein & wisdom of ye gospel:
& writip to hym sio effesie by tymo
thye his disciple ¶ Jesum seip pus/ s.c.

Paul depid apostle of ihū
crist: by ye wille of god.
& softenes wrop: to ye chy
rche of god pt is at cor
ynthye/ to hē pt bē halo
wid in crist ihū. & clepid seyntis.
wip alle pt in ilke ardly depen pe na
me of oure lord ihū crist. & ethe pla
ce of hē & of oure: grace to zou and
pees of god oure fadir & of ye lord
ihū crist/ ¶ I do panimigis to my god

eũemore for zou in pe grace of ȳ
pat is zouen to zou in crist ihū / &
in alle þyngis: ze ben ryche in him.
in eche word & in eche kunnynge: as
pe witnessinge of crist is confermed
in zou / so þt no þig faile to zou in
ny grace: þt abiden pe schewinge
of oure lord ihū crist / which alſo
schal conferme zou vnto pe ende wiþ
outen ayme: in pe day of pe com
yng of oure lord ihū crist / to
we word: by whom ze ben depud vnto
pe felouschip of his sone ihū crist
oure lord / but I preȳ you I biseche zou
by pe name of oure lord ihū crist:
pat ze alle seie pe same þig / & pat
discencaoũs ben not among zȳ / but
be ze parfijt in pe same wytt: & in
pe same kunnynge / for ny I vnder
it is teeld to me of hem pat bē at
doce: þt stryues ben among zou
& I seie þt pat eche of zou seiþ / for

jam of poul. I jam of apollo. I j
am of cefas: but jam of crist/ whe
re crist is departid: whyer poul
was crucified for zou: eiper ze be
baptisid in pe name of poul: I do
perkingis to my god. pt I baptisi
de noon of zou. but crispus I gay
us: lest ony man seie pt ze ben
baptisid in my name/ I j baptisede
also pe hous of stefan. but I woot
nat pt I baptisede ony opure/ for crist
sente me not to baptise: but to
preche pe gospel/ not in wisdō of
word: pat pe cros of crist be not
voidid alwey/ for pe word of pe cr-
os is folie to hem pt perischen/ but to
hem pt ben maad saaf pt is to vs
to us: it is pe vertu of god/ for it
is writē/ I schal distrie pe wisdom
of wise men. I j schal reprue pe pru
dence of prudent men/ where is pe
wise man. where is pe wise lawer.

where is ye prudhalour of pis
world: ¶ Where pur god hap not rud
ad ye wisdom of pis world foned:
for ye world in wisdom of god. kn
ew not god by wisdom: ¶ Pleside
to god by folie of preching to make yē
pat pt beleuē/ for reisis seke sygnes.
¶ grekis seken wisdom/ but we pr
dyen aut crucified/ to jewis skanu
dyet ¶ to heyē nu folye/ but to yo
jewis ¶ grekis pt ben clepid: we pr
dyen aut pe vertu of god. ¶ pe wisdō
of god/ for pt pt is folie pig of god.
is wisere pan mē/ ¶ pt pt is feble
pig of god: is strengere pan men/
wit bi pre sē ze zoure clepinge for
not many pe wise ¶ ben after pe fleisch.
not many pe myzty. not many pe no
ble/ but god chees pe pigis pat ben
fonede of pe world: to confoūde wi
se mē/ ¶ god chees pe feble pigis of
pe world: to confoūde pe stroūge pig

¶ god chees ye vnnoble pīgis and
dispisable pīgis of ye worlde. & po
pīgis yt ben not: to distrue po pīg-
is yat ben. yt eche man haue not
glorie in his lift/ but of hize ve vn
cristhym: whiche is made of god
to vs wisdom & rizt wisnesse & holy-
nesse. & azen bynge/ yt as it is wri-
ten/ he yat glorieth. haue glorie i ye
lord/ ¶ And I bretheren/ ¶ y. ē ¶ lord/ .)
when I came to zou: cam not
to zou in ye hizuesse of word eiþ of
wisdom. telligē to zou ye witnesse
of crist/ for I demede not me to kul
ne omp pīg among zou: but crist yhū
& hī crucified/ & I in fijknesse & drede
& myche tremblynge. was amōg
zou/ & my word & my pechīge. was
not in liuti stīge wordis of man
nes wisdom: but in scheuīge of
spurit & vtu/ yt zour fayp be not
in wisdō of men: but ī ye vtu of

god/ for we speken wisdom among
pfyt men/ but not wisdom of pis
world. neipir of pryns of pis world
pt ben distried/ but we speken pe
wisdom of god in mysterie. wlych
wisdom pe hid/ wlyche wold god
bifore ordeynede bifore worldis to
oure glorie: wlyche noon of pe pu
ns of pis world knew/ for if pei had
den knowen. pei schulde neuere haue
crucified pe lord of glorie/ but as it
is writte/ pt ize say not. ne ere yeede
not neipir it stizede to pe herte of
man what pingis god ordeyned: to hem
pat loue hi/ but god schewide to
us. vi his spirit/ for why pe spirit
serchip alle pingis: zhe pe depe ping
is of god/ t who of men wot. wlych
pingis ben of man. but pe spirit of
man pt is in hi. so wlych pingis be
of god: no man knowip. but pe spi
rit of god/ t we han not receyued

[illegible]pirit of pis world. but pe spirit
pat is of god: pat we wite what
pīgis ben zouē to us of god/ which
pīgis we speken also not in wise
wordis of mannes wisdom: but in
pe doctrine of spirit. & makē aliene-
se of goostly pīgis to spiritual men/
for a beestly man perceyuep not po
pīgis pt ben of pe spirit of god/ for
it is folie to hī/ & he may not vndir-
stonde it for it is examyned goostly/
but a spiritual man demep alle pīg-
is. & he is demed of no man as it
is writtē/ & who knewe pe wit of pe
lord: or who tauzte hī/ & we hā wit
ud ihūpē ¶ iij., c., of crist//
myzte not speke to zou as to
spiritual men/ but as to fleischly
men/ as to litil children in crist. I
zaf to zou mylk drinke not mete/
for ze myzten not zit nepr ze moū
now/ for zit ze ben fleischly/ for wh

le strijfis among zou: wher
not fleischly. & ze gou aft̄ mañ.
for whanne ẽme seip I am of po
ul. anoꝑ bur I am of apollo. whey
ze ben not mẽ: what ꝓfore is apol
lo. & what poul: pei ben mynystris
of ihū: to whom ze han bileuede/ &
to eche mā as god hap zouē/ I plañ
tide apollo moistide: but zaf encre
shynge/ perfore neiþer he pt plañtip is
ouy pīg: neiþ he pt moistip. bt god
pt zeuep encreshynge/ & he pt plañ
tip & he pt moistip. ben oon/ & eche
schal take his owe mede. aft̄ his t̄
ueile/ for we ben pe helperis of god:
ze ben pe erpetiueris of god. zebē
pe bildīge of god/ aft̄ pe grace pt is
zouen to me: as a wise maist̄ ar
pinter I sette pe foūdement/ and
anoꝑ bildip aboue/ but eche man
se hou he bildip aboue/ for no mā may
sette anoꝑ foūdement. outaken pat

Apon is sett: Whyche is crist ihū for-
our buildyr oū pis foūdement: go-
ld silu p̄cious stoones. stickis hey
or stobil: eūy mānes werk schal be
open for ye day of ye lord schal de-
clare: for it schal be schewid in fier
ye fier schal preue ye werk of eche
man: what mānr werk it is if ye
werk of ony mā dwelle stille: whi-
che he bildide aboue: he schal reffey
ue mede if ony mānes werk brē
ue he schal suffre harm but he sch
al be saaf: so nepeles as bi fier wi
ten ze not pt ze ben ye temple of
god: t ye spirit of god dwellip īz"
t if ony defoulip ye temple of god.
god schal lese hī for ye temple of
god is holy: whyche ze ben no mā
disseyue hī silf if ony man amōg
zou is seyn to be wise in pis world.
be he made a fool. pt he be wise for
ye wisdom of pis world: is folie a

nēris god/ for it is writen/ I schal
dye wise men in her fel wisdom/
t eft/ ye lord knowip ye pouzis
of wise mē: for yo ben veyn/ þ̄ for
no man haue glorie in men/ for
alle þīgis ben zoure: eiþ̄ poul eiþ̄
apollo. eiþ̄ cefas. eiþ̄ ye world. eiþ̄
lyf. eiþ̄ deep. eiþ̄ þīgis þ̄sent. eiþ̄
þīgis to comynge/ for alle þīgis
ben zoure/ t ze ben of crist: t crist
o goddis/ ·ij·
Sō man/ ¶ iiij. c̄. gelle vs as mynystris of crist.
t dispenders of ye mysteries
of god/ now it is souzt here amōg
dispenders: þat a man be foundē trw
be/ t to me it is for ye leste þīg þt
I be demed of zou. or of mānes day:
but nei þ̄ I deme my silf/ for I am
noo þīg in trowīge to my silf: but
not in þīg I am Justified/ for he þt
demep me is pe lord/ þ̄ for pe
teme bifore pe tyme: til þt pe lord

·c·

gyfte. whyche schal lyue pe lyid pīg-
is of ferbuelhs / & schal scheuse pe
wilseyhs of hevns / & yarme p̄ligge
schal be to ecke man of god / & bryn̄ē
haue trauslygurid pese pīgis into
me & tō apollo for zou: p̄ in vs ze
lerne leste ouer p̄ it is virtē. oon
ayens anoy̆ be blowē wip p̄de for
anoy̆ / who demep pee? & what hast
pou p̄t pou hast not resseyued.
& if pou hast resseyued: what glo
riest pou as pou haddist not rec
seyued / nouz ze ben filled. nouz ze
ben maad riche / zeregnen w̄tou
ten vs. & i wolde p̄ ze regne: pat
also we regne wip zou / & i gesse
p̄ god schende vs pe lacke of a
potte. as pilke pat ben sent to pe
pey? for ize ben maad a spectacle
to pe world & to aūgels & to mē /
we fooles for crist: but ze prudent
in crist / we syke but ze stronge / ze

noble: bitt we vnoble/ tul we
our we hungrē & purſten & bē naud
& ben buffeted. & we bē
vnſtable. and we trauellen worch
inge wip owre hondis/ we bē arȝd:
& we blefſen/ we ſuffren ꝑſecucioñ
& we abidē longe/ we ben blaſſemed:
and we beſeechen/ as clenſyngge of pe
world: we ben maad pe out caſtyng
of alle pīgis ȝit/ til I write not pe
ſe pīgis. pr I conſoūde ȝou. but wy
ne as my moſt derwor pe ſones/ for
wyy if ȝe han ten pouſand of
undirmaiſtris in crift: but not ma
nye fadris/ for in crift ihū I haue
gendrid ȝou by my goſpel/ ꝑfore
be ꝑſen I preie ȝou. be ȝe foloweris
of me: as I of crift/ ꝑfore I ſente to ȝou.
ty mothe which is my moſt derwor
pe ſone & feipful in pe lord/ whiche
ſchal reche ȝou my weies. ꝑ ben in
crift. as I reche eily where i eche chyr-

.e.

ge as pouz I schulde not come to 3ꝰ.
so hīne ben blowen wip þ̄de/ but I
schal come to 3ou soone if god wole/
& I schal not knowe pe wordꝭ of hy ē
pt ben blowen wip pride. but pe vertu
for pe reisyne of god is not in wordꝭ.
but in vertu/ what wole ze/ schal I co
me to 3ou in 3erd or in charite. and
in spirit of mylde nesse // T. v. c. ll

Al maner of fornycacoū is
yerd among 3ou: & such for
nycacoū which is not yerd amōg
yepis mē. so pt sum man have pe
wyf of his fadir/ & ze ben blowen wt
pride. and not more yadde ben weilinge:
pat he pat dide pis werk be take ā a
wey fro pe myddil of 3ou/ & I absēt
in body but present in spirit: nowe ha
ue demed as present. hi pt hap pus wr
ouzt/ wham ze ben gadrid to gidre
in pe name of oure lord ihū crist. &
my spirit wip pe vertu of pe lord ihū.

to take suche aman to sathanas ¶ to
pe pilchynge off fleisch. pat pe spirit
be saaf in pe day of oure lord ihū crist/
zoure glorynge is not good/ wite ze
not pat a litil sourdouz apeyrip al pe
gobet/: deuse ze out pe olde sourdouz:
pat ze be neiue sprynginge to gidre.
as ze ben perf/ for crist offrid is oure
pask/ þ for pete we. not in oolde sour
douz: neipir in sourdouz of malice &
of weywardnesse/ but in perf ỹgnis
of clernesse & of trupe/ I wrot to zou ī
epistle: pat ze be not medlid w^t leche-
rs/ not wip leccheours of pis world.
ne coueitous nē. ne rauynours.
wip mete seruynge to maumetis:
ellis ze schulde nē haue go out of pis
world/ but nolw I wroot to zou. pat
ze be not mengid/ but if he pat is
named a brop̄r among zou. & is
a leccheour. or coueitous or seruynge
to Idols. or a cursere. or ful of dr̄ūk

welle/ or mueymour. to take no mete
wip suche/ for what is it to me to de
me of hē pat bē wipoute forp: whe
pir ze deuen not of pīgis pat ben
wip ūne forp: for god schal deme hē
pat ben wip oute forp/ do ze awey y
uel fro zou sile/ ¶. vi. c.

Ar ony of zou pt hap a cause
azens anoy: be demed at vic
kid me ꝛ not at holy mē: wher ze
witen not pt seyntis of pis world
schulen deme: ꝛ if pe world schal
be demed hy zou: be ze vnworpi to
deme of pe leste pīgis/ witen ze not
pat we schulē deme aūgels: how
mych more worldly pīgis/ perfor
if ze han worldly domes: ordeine
ze yo contemptyble mē pt ben ī pe.
chirche to deme/ ꝛ sete to make zou
a schamed/ so p is not ony wys mā.
pat may deme bitwixe a brop̄r ꝛ
his brop̄r/ but abrop̄r wip brop̄r

ampuep ī doon: ⁊ pr among ẽ
ful men/⁊ now trespas is algatis
in zou: for ze han domes among
zou/ why rapir take ze no wrong:
why rapir suffre ze not disceyt:
but also ze don wrong. ⁊ don fraude.
⁊ pat to bxperē/ wheper ze wtē not
pat wickide men. schulen not wel
de pe kingdom of god: nyle ze erre
neyr lecchours. neip men pr seruē
maumetis. neipr avoutrers. nei
pir lecchours azens kynde. nerpir
pei pr don leccherie wip mē. neip
peues. neipr auaricous men. neipr
ful of dronkenesse. neipr cursers.
neipr rauenours: schulē welde
pe kyngdom of god/ ⁊ ze weren sū
tyme pese pīgis/ but ze bē waschē.
but ze ben halowid: but ze bē justifi
ed in pe name of oure lord ihū crist
⁊ in pe spirit of oure god/ alle pīgis
ben leeful to me: but not alle pīgis

.e.

ꝑ.

Hens ꝑ dful/ alle ꝑīgis ben leffful
to me: but ȝ schal not be brouȝt doñ
vndr ony mānes power/ nete to
pe wombe. & pe wombe to mete:
& god schal distrie bope pis & pat/
& pe body not to fornycacioñ: but
to pe lord. & pe lord to pe body/ for
god reiside pe lord: & schal reise vs
ꝑ his vertu/ witen ȝe not pt ȝoure
bodies ben membris of crist: schal
ȝ panne take pe membris of crist:
& schal ȝ make pe mēbris of anhore:
god forbede/ wher ȝe witen not. pt he
pat cleuep to anhore is maad oo
body: for he sey/ ỹ schulē be tweyne
in o fleische/ the pt cleuep to pe lord
is o spirit/ flee ȝe fornycacioñ/ al syn
ne what euere synne aman doip:
is wip oute pe body/ but he pt doip
fornycacioñ: synnep azens his body/
wher ỹ ȝe witen not/ pt oure membr-
is ben pe temple of pe holy goost.

pat is in zou: whom ze ha of god:
t ze ben not zoure owne for ze ben
bouzt wip gret prys glorifie ze
t bere ze god in zoure body ¶ vij. c
But of pilke pīgis pat ze ha
wrote to me: it is good to a
man to touche not a wom̄an but
for fornycacoñ. eche man haue his
owne wyf: t eche wom̄an haue hy-
owñe housbonde pe housbonde zelde
rette to pe wyf t also pe wyf to pe
housbonde pe wom̄a hap not po
wer of hyr body but pe housbonde
t pe housbonde hap not power
of his body: but pe wom̄an wyle
ze defraude eche to oper but perane
ture of consent to a tyme: pat ze
zeue tent to pier t eft turne azen
to pe same pyng: leste satanas tep
te zou to wrathe for zoure vn
continence but I seie pis pīg as
zeupnge leeue: not bi comaundemet

for I wole: þ^t alle men be as my self
but ech̄e man hap his p̄pr̄ gift
of god oon pus: t anopr pus but
I seie to hē þt ben wedded t to wid
wis/it is good to hē: if þei dwellē
so as I/t if þei conteynen not hē
silf: be þei wedded/for it is betre
to be wedded. þan to be brent/but
to hem þat ben ioyned in matry
monye: I comaūde not I but þe
lord: þt þe wijf departe not fro þe
housbonde/t þat if sche departe:
þat sche dwelle vnwedded. or be re
cōsiled to hir housbonde/t þe hos
bonde forsake not þe wijf/but to
opure I seie: not þe lord/if ony bro
hap an vnfeipful wijf. t sche cōsen
te to dwelle wip hī: leue he hir not/
t if ony wōman hap an vnfeipful
housbonde. t pis consenty to dwel
le wip hir: leue sche not þe houf
bonde/for þe vnfeipful housbonde

is halowid by pe helpful wōman
& pe vnhelpful wōmā is halowid
by pe helpful housbonde / ellis zou
ve chyldrē weren vnclene: but nouz
ben ben holy / pat is pe ō helpful de
party: departe pe / for why pe brok
ō lifar is not sufficient to seruage in su
che / for god hap depid vs in pees /
& wher of woll pou wōman if pou
schalt make pe man saaf. / or wher
of woll pou man if pou schalt ma
ke pe wōmā saaf. but as pe lord
hap departid to echē / & as god haw
depid eche man: so go he / as I teche
in alle churchis / aman araumadid
is depid bynge he not to pe circumcise /
aman pt is depid in circumcise be he
not circumcidid / circumcisiōn is
nouzt & circumcise is nouzt: but pe
kepinge of pe cōmaūdementis of
god / eche man in what depinge
he is depid: in pat dwelle he / pou

...unt art depid: be it no charge to pee/ but if you maist be fre
pe rapir vse pou/ he pat is a ser-
uaūt t is depid ī pe lord: is a fre
man of pe lord/ also he pt is a free
man t is depid: is pe seruaūt of
arst/ wip prys ze ben bouzt uplezze
be maad seruaūts of men/ þ̄fore echo
man in what pīg he is depid abid
pir: dwelle he ī pis amentis god/
but of burgynes I haue no coun
undement of god/ but I zeue cōsile
il as he pt hap gete meiry of pe
lord: pt I be trewe/ þfore I gette pt
pis pīg is good. for pe p̄sent nede/
for it is good to a man to be so/ þ̄
art boūden to alwyf: nyle pou le
ke unbyndīge/ pou art ū bounden
fro alwyf: nyle pou leke alwyf bt
if pou hast take alwyf. pou hast
not synned/ t if a maide is wedded:
he synnede not/ nepeles suche

schulē haue tribulacoū of flesch
but I spare zou / þ for3e brip̄en I seie
vis vig̃: þe tyme is schort / anoþ
is vis. þat þei þt han wyues: be
as þouz þei hadden noone / & þei
þat wepen: as þei wepten not / &
þei þt ioien: as þei ioiedē not / &
þei þat bien: as þei haddē not / &
þei þt vsen vis world as þei þt vsē
not / for3 wlyp þe figure of vis wor
ld passip / but I wole þat3e be wiþ
oute bisynesse / for3 he þt is wt oute
wyf: is busy what pīgis ben of þe
lord. hou he schal plese god / but he
þat is wiþ a wyf: is busy what pīg
is ben of þe world hou he schal ple
se þe wyf. & he is departid / & alsōma
vnwedid & maidē penkip what
pīgis ben of þe lord: þat sche be ho
ly in body & spirit / but sche þat is
wedid penkip what pīgis ben of
þe world: hou sche schal plese þe

hou|bonde/ & I sele pese pīgis to zou
pfit. not pt I calle to zou alone:
but pat pt is onelt & pt zeuep eli
nesse ws ipouīe lettīge to make pī
us to pe lord/ & if ony man gesip
hī silf to bē sepn foul on his vir
gyne. pat sche is ful woxen. & so
it bihouep to be don: do sche pat p
sche wole/ sche synep not if sche be
wedd id/ for he pt ordeynede stably
in his herte. not hauīge nede: bu
hauynge power of his wille/ & hat
is pīs demed in his herte to kepe his vu
gyne doip wel/ for he pt joynep
his virgyne in matrymonieye. do
wel/ & he pt joynep not. doip betu
pe woman is bouīde to pe lawe a
longe tyme as hir houbonde li
uep/ & if hir houbonde is deed: sche
is delyuēd fro pe lawe of pe hou
bonde. be sche wedd id to whō sche
wole oonly in pe lord/ but sche sch

in ye lord: & pouȝ to ope Jam not
apostle: nepeles to ȝou. Jam for ȝe
ben pe litil singne of myn apostil
hede in ye lord/ my defence to hē pat
axen me: pt is/ Wher we han not
power to ete & drynke: Wher we
han power to lede about ā womā
a sistir: as also ope apostlis. & brepē
of pe lord & cefas: or Jaloone & bar
nabas: hā not power to worche pese
pīgis: Who trauelip ony tyme wip
his owne wagis: Who plantip a vyn
zerd: & etip not of his fruit: or who
kepip a flok: & etip not of pe mylk of
pe flok; Whep a man Jseie pese pīgis;
Wher/ also pe lawe seip not pese pī
gis: for it is writē ī pe lawe of mo
sees/ you schalt not bynde pe moup
of pe oxe pt proischip/ Whep of oxē
is charge to god: Whep for vs he se
p pese pīgis: for Whi po bē writte
for vs/ for he pt erip: oWip to ere in

f.

hope/ & he pt preischip: preischip
in hope to take fruits/ if we sowe
spiritual pigis to you: it is greet
if we repeu youre fleischly pigis:
if opne ben parteies of youre po
wer: why not rap we: but we
vsen not pis power/ but we suf
fren alle pigis: pt we zeue noon
lettinge to pe euangelie of crist/
witeu ze not pt pei pat worthen
in pe temple: etē po pigis pt wē
of pe temple: & pei pt seruen to pe
auter: ben pteneris of pe auter/ so
pe lord ordeynede to hē pt telle pe
gospel: to lyue of pe gospel/ but
I vside noon of pese pigis/ & I wrote
of not pese pigis: pt po ben dō so
in me/ for it is good to me rap to
die: pan pt ony man avoide my
glorie/ for if I preche pe gospel:
glorie is not to me/ for nedeliche
I mot do it/ for wo to me: if I p̄che

not ye gospel/ but if I do pis p̄
wilfully: I haue mede/ but if ā3ēs
my wille dispendinge is bi take
to me/ what p̄ane is my mede:
pat I p̄dige ye gospel puttē pe
gospel wipouten oynis cost. pat
I vse my power ī ye gospel/ for
wlyk whyme I was fre of alle mē.
I made me seruaūt of alle men
to wynne pe mo mē/ & to Jewis
Jam maad as a Jew: to wynne pe
Jewis/ to hem pt ben vndir pe lawe.
as I were vndir pe lawe. whāne I
was not vndir pe lawe: to wynne
hem pt weren vndir pe lawe/ to
hē pt werē wipoute pe lawe. as I
were wip oute pe lawe. whanne
I was not wipoute pe lawe of god.
but I was in pe lawe of crist: to
wynne hem pt weren wipoute la
we/ Jam sijk to sijke men. to wyn
ne sijke men/ to alle men Jam ma

.f.

ad alle pingis: to make alle men
saaf/ but z do alle pīgis for pe gospel:
pat z be maad ptener of it/ wite
ze not pat pei pt renē in a furlōg.
alle rennen. but oon takip pe pri
s/ so rēne ze. pt ze caatche/ eche man
pat stryuep in fizt: abstepnep him
fro alle pīgis/ z pei pt pei take a cor
uptible corowne: but we an ū corupt/
pfore z renne so. not as into an vn
certeyn pnng: vns z fizte not as be
tynge pe eir: but z chastise my body
and bringe it into seruage/ leste pa
ueniure whāne z pche to opre: z
my silf be maad repreuable. F. 9

Knowen z myle pt ze vnknowe:
pat alle oure fadris were ūd'
doude/ z alle passiden pe see: z alle
weren baptisid in moises. in pe cl
oude z in pe see/ z alle eetin of pe
same spiritual miete: z alle drūke
pe same spiritual drynke/ pei drūke

of ye spirtual stoon: folowyng hȳ
t ye stoon was crist / but not ī ful
many of hȳ it was wel plesinge
to god / for why per weren cast dō
in desert / bitt pese pingis ben don in
figure of vs: þat we be not cou-
tous of veyn pingis as ~~hȳme~~ per
oueriden / neiþir be 3e maad idola
tris as sūme of hem as it is writ-
ten / þe peple sat to ete t drynke: t
per risen up to pleie / neiþir do we
forny cacioun as sūme of hem did-
forny cacioū: t fire t twenty poucā
dis weren deed in o day / neiþ temp
te we crist as sūme of hem temp
tidē: t pischiden of serpentis neiþ
grutchyeze as sūme of hem grutch-
den: t per pischidē of a distreize / and
alle pingis felden to hem in figure
but per ben writen to oure amen
dinge: into whiche þe endis of þe
worldis ben comē / perfore he þat

.f.

gellip hī pr hye stondyp. se ye pr hye
falle not/ temptacoū take not zou
but mannes temptacoū/ for god
is trewe wlyche schal not suffre zou
to be temptid: abone pr pat ze no
ū/ but he schal make wt temptac-
coū. also purupeāce. pr ze moun
suffre/ wherfore ze moste ter wor
pe to me. as ze tho wor schynīg of
mannes/ as to prudent men j
speke. teme ze zou self. pr pīg/ pat
j sey/ whepr pe cuppe of blessinge
wlyche we blessen: is not pe comu
nynge of cristis blood: & wlyep pe
breed wlyche we breken: is not pe
takinge of pe body of pe lord: for
we manye ben o breed & o body: alle
we pt taken part of o breed & of oo
cuppe/ sezen fynel atte pe fleschze/ whe
pr pei pat eten sacrifise ben not
parteneris of pe auter: & wlyt per
fore sey j pt aping pt is offrid to j

wlis is ony pīg. or pt pe idol is ony
pnig: but po pīgis pat hepen mē
offren pei offren to deuelis & not to
god but Inyle pt ze be maad felo
wis of fendis/ for ze moū not drīke
pe cupe of pe lord. & pe cupe of fen
dis/ ze moun not be parteūes of pe
bord of pe lord. & of pe bord of fend
is/ wherfor we han encuye to pe lord:
wher we ben strengir pan he: al
le pīgis ben leeffful to me. but not
alle pīgis ben spedful/ alle pnigis
ben leeffful to me: but not alle pīg
is edifien/ no man seke pat pat is of
his oilne: but pat pnig pat is of
anop̄/ al pīg pat is seeld in pe bou
chere ete ze: axinge no pīg for con
cience/ pe erpe & pe pleinte of it: is pe
lordis/ if ony of hepī men clepip zou
to a soper & ze wolen go: al pīg pt
is sett to zou ete ze. axinge no pnig
for consaence/ but if ony man seip

yis pnge is offrid to idolis: nyle ze
ete for yi pt seyen vide. t for cõsiere/
t I seie not pi conscience: but of an
opr/ but wher to is my fredom de
med of anopr mannes conscience:
for ze I take part wip grace: why
at am I blaspemed for pt pat I do
pankinge: for wheper ze eten or
drinken or don ony opr pnge: do
ze alle pinges unto pe glorie of god
be ze wipoute sclaundre to Jewis t
to heþm men. t to pe chirche of god:
as I bi alle pinges plese to alle me/
not seking pt pt is profitable to me:
but pat pat is profitable to manye
men. pat yei be maad saaf

Be ze my folowers as I am of
crist/ t wipen I pise zou. pat
by alle pinges ze ben mynde ful of me:
as I bitook to zou my comaundme
tis: ze holde/ but I wole pt ze wite:
pt crist is pe heed of eche man/ but

ye heed of ye wōman: is ye man
t ye heed of crist is god / eche man
p̄ynge or profeiynge whāne his
heed is hilid: defoulip his heed / but
eche wōman p̄ynge or pleaynge
whāne hir heed is not hilid: defou
lip hir heed / for it is oon: as if eche
were polhd / t if a wōman be not
keuerid: be eche polhd / t if it is vfo
ul pīg to a wōman to be polhd or
to be maad balhd. hile eche hir he
ed / but aman schal not hile his
heed. for he is ymage t pe glorie
of god / but a wōman is pe glorie of
man / for aman is not of pe wōmā.
but pe wōman of pe man / p̄ for
pe wōman schal haue an hilinge o hir
heed allo for aūgelis / nepeles in
pe lord / neiper is pe man is wip outen pe wōmā / nei
per pe wōmā wipoutē pe man. ī pe
lord / for wip as pe wōman is of
man: so pe mā is by pe wōmā / but

alle vīgis bē of god / remeȝe ȝou
silf / bisemicy it awōman not hy
ld on pe heed to ꝑhe god. ꝑ neipu
pe kunde it silf techip vs / for if a
mā noxl sche long heer: it is schē
schyp to hī / but if awōman noxl
schye long heer it is gloxie to hyr
for heris ben ȝouē to hyr: for keiū
ynge / but if ony man is seyn to be
ful of stryf: we han not swich cus
tum. neipir pe chirche of god / bur
ynge vis ȝe comaūde. not preisinge.
pt ȝe come to gidxe not into pe be
tire. but in to pe worse first. for whi
ane ȝe comē to gidxe ito pe chirche:
ꝑ here pt distencōns ben & un party
ȝ lene / for it bihouep eresies to be ꝑ
pat pei pt ben ꝑued ben openly kno
wen in ȝou / ꝑ for whāne ȝe comen to
gidxe into oon: now it is not to ete
pe lordis soper / for whyn eche mā vi
xore takip his soper to ete / ȝ oon is

hungry: & anoþ is drunken/ whych ye
ze han not houses to ete & drinke: or
ze dispisen pe chyrche of god. & confou
den hem þt han noon: what schal I
sey to zou? þise zou: but herinne I
preise zou not/ for I haue taken of
pe lord: þat þing/ whyche I haue bi
taken to zou/ for pe lord ihū in þ nyht
nyzt he was betrayed: took breed &
dide þankyngis & brak & seide/ take
ze & ete ze: þis is my body whyche
schal be betrayed for zou/ do ze þis
þing into my mynde/ also pe cuppe
after þt he hadde coupid: & seide/ þis
cuppe is pe newe testament in my
blood/ do ze þis þing as ofte as ze schu-
len drynke in my mynde/ for as ofte
as ze schulen ete þis breed. & schulē
drynke pe cuppe: ze schulen telle pe
deep of pe lord. til þt he come/ þ for pe
who euere etiþ pe breed. or drynkiþ
pe cuppe of pe lord vnworþily: he

schyal be gilty of pe body & of pe blo
od of pe lord/ but preue aman hym
silf: & so ete he of pilke breed. & drike
of pe cuppe/ for he pt etip & drinkip
vnworpily: etip & drynkip dom to hym.
not wisely demyngе pe body of pe
lord/ pfor among zou. manye be sik
ke and feble: & manye slepen/ & if
we demd wisely vs silf: we schulen
not be demed/ but whyle we ben de
med of pe lord. we ben chastised: pt
we be not dampned wt pis world/ p
for my brepren whanne ze comen to
gidre: to ete: abide ze to gidre/ if ouy
man hyngrip ete he at hom: pt ze co
me not to gidre into dom/ & I schyal
dispose opire pingis whanne I come/

But of spiritual pingis/ ¶ Hij. c.

I wile not pat ze vnknowe
for ze witen pt whanne ze weren he
pin ine. 'you ze were led gomgе to
dombmb maumetis/ pfoze I make

knowen to zou. pat no man spek
in pe spirit of god: seip departinge
fro ihū / & no man may seie pe lo2d
ihū: but in pe holy goost / & dyuerse
gyftis per ben: but al is oō spirit / &
dyuerse seruisis p̄ ben: but it is al
o lo2d / & dyuerse wo2chīgis p̄ ben: but
al is oo god pat wo2chip alle p̄gis
in alle p̄gis / & to eche man pe sche
wynge of spirit is zouen to profit /
pe wo2d of wisdom is zouen to oō
bi spirit / to anop̄ pe wo2d of kūnyng
bi pe same spirit / seip to anop̄ in pe
same spirit / to anop̄ gyftis of helpis
in oo spirit / to anopir pe wo2chynge
of vertues / to anop̄ profecie / to anopir
discy knowynge of spiritis / to anop̄ kyn
dis of langagis / to anop̄ expownynge
of wo2dis / & oon & pe same spirit wo2
chip alle pese p̄gis: departynge to
eche by hem silf as he wole / for as p̄
is o body & hap many membris / &

we membris of ye body. wh̄ane
ye ben manye ben o body: so al
so crist for m o spirit Alle we ben
baptisid into oo body. eiþ̄ Jewis
eyr hepne. eiþ̄ seruaūtis eiþ̄ fre.
and alle we ben fillid wiþ drunke
m a spirit/ for pe body is not oon
membre. but manye/ if pe foot se
ip. for Jam not pe hond Jam not
of pe body/ not perfore it is not of
pe body/ & if pe ere seip. for Jam not
pe ize. Jam not of pe body: not þ
fore it is not of pe body/ if al pe bo
dy is pe ize where is heryng? & if
al pe body is herige. where is smel
inge/ but now god hap sett wem
bris. & ech̄e of hem in pe body. as he
wolde/ þt if al were o membre. whe
re were pe body. o but now þ ben
manyp membris. but o body/ & pe
ize may not seie to pe hond. I ha
ue no nede to yi werkis/ or eft pe

heed to ye feet: ze ben not nefer
fare to me/ but nyrhe more pei
pt ben fepn to be ye lowere mem
bris of ye body: ben more neede
ful/ t pilke pt we gessen to be ye v̄
worpier membris of ye body: we
zeuen more onour to hem/ t po
membris pat ben vnoneft: hy m̄
more oneste/ for oure oneft mem
bris hau nede of noon/ but god tē
pride ye body. zeuynge more wor
schip to it to whom it faiude: pat
debate be not m̄ ye body/ but pat
ye membris be busy into pe same
pīng eche for op̄/ t if o membre
suffrip ony pīng: alle pe membris
suffren p̄ wrip/ eip̄ if oo membre
ioiep alle pe membris ioie p̄ nyt
to grid/ t ze be ye body of crist: and
membre of membre/ but god sette
sūmen in pe chirche. firste apostlis.
pe secōnde tyme profetis. pe prydde

...ryers. aft̄ward vertues / aft̄ward
gyftes of helpyngis. helpyngis. gouer-
naūles. kyndis of langagis. interp̄
tacyoūs of wordis / wherfor alle apost
lis: wher alle pfetis: wherfor alle
techeris. wherfor alle vertues: wher
alle mē hā gyftes of helpyngis / whe
þ alle speke wt langagis / wherfor
alle expowndyn: but sire ze pe betre
goostly zyftis / t zit I schewe to zou a
more excellent wey // [illegible] m. c.
If I speke wip tūgis of mē t of
aūgels. t I haue not charite:
I am maad as bras sowndynge
or a cymbal tynkynge / t if I haue pro
fetie t knowe alle mysteryes. t alle
kūnynge. t if I haue al feip so pat
I moue hillis fro her place. t I haue
not charite. I am nouzt / t if I depte
alle my goodis to pe metis of po
re men. t if I bitake my body. so
pt I brēne. t if haue not charite. it

pfitip

¶ſitap ine no pīg / Charite is paac
it is benigne / charitee enuyep not.
it doip not ibicuidly / it is not blowē
it is not couetous. it ſekip not yo
pīgis pat ben his owne / it is not
ſtird to ibrappe / it penkip not yue
le / it ioiep not on ibickidnelle: but
it ioiep to gidze ~~duy~~ to tixtbye / it suf
frip alle pīgis. it bileuep alle pīgis /
it hopip alle pīgis / it ſuſtenyuep alle
pīgis / Charite ſallip neile doñ / ibhe
pr pfecies ſchulen be voidid. eipr
lagagis ſchulen ceeſſe: eip ſcience ſc
hal be diſtried / for apartp ibe kno
iben: & apartp ibe pfecien / bt ibhā
ne pt ſchal come pt is ꝑfit; pt pung
pat is of partp ſchal be avoidid / ibh=
ān̄e i was altil child. i ſpak as altil
child. i vudiſtood as altil child. i
pouzte as altil child / but ibhānē
i was maad amā: i avoidide po pī
gis pt iberen of altil child / and ibe

now by a myrrour in derknesse:
but pamme face to face/ now I kno
we of party: but pawne I schal e
knowe as I am knowen/ & now
dwellen feip hope & charite. pese
pre. but pe mooste of pese is charite
ue ze charite. ¶ Fiij. c. xv
loue ze spiritual yiftis: but
more pat ze prophecien/ & he pt spekip
in tunge: spekip not to men but to
god/ for no man herip/ but pe spi
rit spekip mysteries/ for he pt pro
phecip. spekip to men to edificacion.
& monestinge & comfortinge/ he pat
spekip in tunge: edifiep hym silf/ but
he pt prophecip edifiep pe chirche of
god/ & I wole pt ze speke in tunges:
but more pat ze prophecie/ for he pt pro
phecip: is more pan he pt spekip in
langagis/ but peraventure he ex
ponne pt pe chirche take edifica
cion/ but now brepen if I come to

zou t speke ñ langagis: ¶ Wh
schal I profite to zou: ¶ but if I speke
to zou: eiþr ñ reuelacoñ. eiþr ñ
science. eiþr ñ pfecie. eiþr ī techyng/
for þo þīgis þt ben ỹspouten soule.
tzeuen voicis: eiþ̄ pipe eiþ̄ harpe.
but þo zeuen distincioñ of soundyng
gis: hou schal it be knowen þat
þat is sungī. eiþ̄ þat is trumpid
for if a trumpe zeue an vncerteyn
soun. ¶ who schal make hī redy to ba
telle: ¶ so but if ze zeuen an opē wo
rd bitunge: hou schal þat þat is
seid be knowen: ¶ forze schulen be
spekunge ñ veyn/ þ ben manye
kyndis of langagis ñ þis world:
t no þīg is ỹspouten voice/ bt if
I knowe not þe vertu of avoice: I
schal be to hī to whom I schal spe
ke a barbarik/ t he þat spekiþ to
me. schal be, a barbarik/ so ze for
ze ben loues of spiritis seke ze þt

F.

ze be plenteuous: to edifica[cion] of
pe chirche / & þ[er]fore he p[re]chip[e]p i la
gage: prete p[re]he exposuae / for if j
prete in tunge: my spirit preiep / myn
vnderstondinge is wipoute fruit. Iwhat
paume. I schal prete i spirit: I schal
prete i mynde / I schal sete salm in
spirit. I schal sete salm also i mynde
for if pou blessist i spirit: who fil
up pe place of an ydiot / pou schal
he sete amē on pi blessinge: for he
wot not what pou seist: for pou
wist wel pankingis: but anopir
man is not edified / I panke my
god: for I speke i pe lagage of alle
zou / but i pe chirche I wole speke
fyue wordis i my witt. pat also I
teche opire men: pan fyue ~~wordis~~
~~in tunge~~ / pousand of wordis i tunge
bi pirein uple ze be maad childre in
wittis: but i malice be zechildre
but in wittis be ze parfyt / for in pe

lgube it is writē / pt̄ in oꝑe tūgis &
in oꝑe lippis: ¶ schal spekē to pis pe
ple: ¶ neiꝑ so pei schulē here me.
seip pe lord / þ̄ fore lāgagis ben̄ to
tokene not to seipful men: but to
men out of pe seip / but pfetes ben
not to mē out of pe seip. but to seip
ful mē / þ̄ for if al pe chirche come to
gidre into oon. ¶ alle men spekē
in tūgis. if idiotis eiꝑ mē out of pe
seip entrē. wlyeꝑ pei schulē not seie.
wlytt bē ze wode? but if alle mē pro
fecien: if ony vnfeipful man entre:
or idiot entre: he is cōuict of alle. he
is wisely demed of alle / for pe hid
pīgis of his herte ben knowen / and
so he schal falle doñ on pe face. ¶ sch
al worschipe god / ¶ schewe ouerly pt̄
god" in" is zou / wlyar pāne bi in men:
whanne ze comē to gidir: ech of zou
hap a salm: he hap techīge. he hap
apocalips he hap tūge. he hap ex

Þ̄ſbuynge: alle p̄ignſ be per ꝺon to
edificacioñ | wlyeꝭ ann̄ ſpekap ī tūge:
bi tibey nicu eipir pre at pe mooſte.
& by partes: pt oō interp̄te/ bat if
þ be not an interp̄to nr: be he ſtille ī
pe chyrche/ & ſpeke he to hī ſilf & to
god/ pfetis tibeyne or pir ſeie: & oꝭe
wiſely reme/ but if ony p̄ig be ſchye
wid to alittere: pe forñe be ſtille/
for ze nioñ profeie alle. echye bi hī
ſilf: yt alle mē lerne. & alle monеſte/
& pe ſpiritis of pfetis: ben ſuget to
pfetis/ for wh̄i god is not of diſcorꝺ
oñ. but of pces/ as in alle chyrchis
of hoły men ȝ techye/ wym̄ ī chyr
chis. be ſtille/ for it is not ſuffrid
to hē to ſpeke: but to be ſuget as
pe lawe ſeip/ but if pei wolen ony
ping lerne: at hom̄ are pei hir hꝰ
uſwondis/ for it is a foul p̄ig to a
wom̄ to ſpeke in pe chyrche/ whe
pir of ȝou pe word of god cam forp:

or to you aloone it cam: & whom
man is seen to be a profete or spiri
tual: knowe he po þīgis þt I write
to you for po ben þe comaūdemētis
of þe lord / & if ony man ūknowiþ.
he schal be vnknowē / þ̄fore briþē
loue ze to þfeac: & myle ze forbede
to speke in tūgis / but be alle þīg
is don onestly & by delbe ordre ī you.

Briþen I make pe [Fo. c.] gospel knowen to you. wlyche
ihe I haue þchid to you. pe wlyche
also ze han take, & wlyche ze stōde.
also by wlyche ze schulē be saued
bi wlyche reson I haue prechid to
you if ze holde: if ze han not bilee
ued idely / for I bitook to you at þe
bigynnyng. þt þīgis wlyche also I ha
ue resceyued. þt crist was ded for
oure synes. bi þe scripturis. & þt he
was biried. & þt he roos azen in þe
þridde day aft scripturis. & pat he

was seyn to cefas. & after yese pigis
to enleuene/ afterward he was seyn
to mo yan fyue hundrid bretheren to
gidre: of whiche many lyuen zit:
but sume ben dede/ afterward he
was seyn to iames. & after ward to
alle ye apostlis/ & last of alle he
was seyn also to me: as to a dede
born child/ for I am ye leste of apost
lis. yt am not worpi to be clepid a
postle: for I pursuede ye chirche of
god/ but by ye grace of god I am yt
pig yt I am/ & his grace was not
voide in me/ for I trauelide more
plenteiously yan alle yei/ bt not
I: but ye grace of god wip me/ but
wheyer I or yei so we han preched:
and so ze han bileued/ & rh
pchid yt ye roos azen fro deep: how
seyn sumen among zou yt ye
azenrisig of dede men is not: & rh
ye azenrisynge of dede men is not:

neiþ̄ arist wos azen fro deep / if he
wos not. oure þredigīge is veyn. ou
re feip is vēyn / & we ben foūde false
witnessis of god / for we haen seid wit
nessinge azēns god. þt he reisede arist.
whom he reisede not. if deed mē risē
not azen / for whi if deed men risen
not azen. neiþ̄ arist wos azen / and
if arist wos not azen. oure feip is vēy /
& ȝe ben ī ȝoure sy̅nes / & panne
vei þt haen died in arist. haen piscchid /
if in þis lyf oonly we ben hopinge
in arist. we ben moste wrecchis pā
alle mē / but now arist wos azē fro
deep. þe furste fruit of deed mē / for
deep was by a man. & by a man is
azenrisinge fro deep / and as ī adam
alle mē dīē. so in arist alle mē schu
len be quykened / but echeman ī his
ordre / þe furste fruit arist. afterward
vei þt ben of arist. þt vileneden ī þe
comynge of arist / afterward an ende.

¶ Whanne he schal bitake pe kīgdō
to god & to pe fadir: Whanne he
schal avoide al p̄incehode & pow
& vertu/ but it bihoviep hī to regne.
til he putte alle his enemyes vndir
his feet/ & at pe laste deep pe ene-
myе schal be distried for he hap
maad suget alle pīgis vndir his
feet/ & whānе he seip. alle pingis
ben suget to hī. Whipoutē doutе
out taken hī pat suggettide alle pī
gis to hī/ & whānе alle pīgis ben
suget to hī: pānе pe sone hī silf sc-
hal be suget to hī: pat made alle
pīgis suget to hī. pat god be alle
pīgis in alle pīgis/ ellis what sch
ulen pei do pat ben baptisid for de
de men: if in no wise deed mē risen
azen/ wherto ben pei baptisid for hē
& wherto ben we in perel euery
our echе day & die for zoure gloxie
bryuen: Whichе gloxie & hope & arst

ihū oure lord/ if aftir men ? ye
fouzte to beestis at effesie. what
profitip it to me if dede men risen not
azen. ete we ? drinke we for we shal
yuleu die to morowe/ nyle ze be dis-
ceyued/ for yuel speechis distrie good
ordr pelpis/ awake ze iuste wel: ?
nyle ze to synne/ for sum han ignor-
aūce of god: but to reuerence I speke
to zou/ but sum man seip/ hou schul
dede men rise azen: or in what ma-
uere body schulē pei come/ vnwise
man pt pou sowist pat pou sowist is
not quikened: but it die first and
pat pig pt pou sowist. pou sowist
not pe body pat is to come/ but a
nakid corn as of whete or of sum
opur seedis/ ? god zeuep to it a bo-
dy as he wole: ? to eche of seedis a
propre body/ not eche fleische is pe
same fleische: but oon is of men.
anop is of beestis. anop is of briddis/

anoþ is of fleshis / & heuenly bodi
es ben. & erþely bodies ben / but oo
glorie is of heuenly bodies: & anoþ
is of erþely / anoþir cleernesse of pe
sunne. anoþir clernesse is of pe mo
ne: & anoþ cleernesse of sterris / & a
sterre dyuersiþ fro a sterre in clernes
se. & so pe azenrisyngge of dede men /
it is sowen in corrupcioun: it schal risen
vncorrupcioun / it is sowen in vnoblete:
it schal rise in glorie / it is sowen in
infirmyte: it schal rise in vertu / it is
sowen a bestly body it schal rise a
spiritual body as it is writen / pe fir-
ste man adam was maad into a lou
ly vpynge: pe laste adam into a spirit
quykeuynge / but pe firste is not pt
pt is spiritual: but pt pat is bestly.
aftirward pat pt is spiritual // pe firste
man of erpe: is erþely / pe secoun man
of heuene is heuenly / such as pe erpe
ly man is: suche ben pe erpely men /

¶ suche as ye heuenly man is: suche
ben ye heuenly men / perfore as we
han born ye ymage of ye erthely mañ:
bere we also ye ymage of ye heuenly
bi ryuen ¶ leie vis pig yat fleisch and
blood: moñ not weelde ye kyngdom
of god / ner corrupcioñ schal welde ñ
corrupcioñ / lo ¶ leie to zou priyuyte of
heuenly pigis / ¶ alle we schulen rise
azen: but not alle we schulen be chã-
gid / in a moment in ye twynklynge
of an ze in ye laste trumpe / for ye
trumpe schal soune: ¶ dede men schu
len rise azen ibi youte corrupcioñ. ¶
we schulẽ be chaungid / for it bihouep
yis corruptible pig to clope vncorrup
cioñ / ¶ yis deedly pig to putte albey
vndeedlynesse / but whanne yis ded
ly pig schal clope vndeedlynesse: pã
ne schal yis word be don pt is writen /
deep is sopen vp in victorie / deep whi
is yi victorie: deep whi is yi pricke:

vnit ye prickie of deep. is lyume / t ye
vtu of lyne. is ye lawe / vut to we
paukingis to god. yt zaf to vs vic-
toxie by oure lozd ihū crist / ỳ for my
ẽmouable. beinge pleiteuous in
werk of ye lozd euermoze wityng
pat zoure traueile is not idil in ye
lozd

ye sixteinpe chapitre

Ant of ye gadzīngis of monere
pat ben maad to seyntis. as
I ordeyned in ye chirchis of galacie
so also ze o day in ye woke / eche of zou
kepe at hī self. kepinge yat yt pleiy
to hī. yat whānne I come: ye gudzīng
is be not maad / t whānne I schal be
present. whiche men ze preuen I schal
sende hē bi epistlis to bere zoure
grace into ierlm / yt if it be woxpi.
pat also I go. pei schulen go wt me
vnit I schal come to zou. whanne I
schal passe by macedonye. for whi

I schal passe by macedonye. Ῡ perau
venture I schal dwelle at zou. or al
so dwelle pe wyntir: þat ze lete me
wyth ze euere I schal go/ & I wole not
nowe se zou nowe my passinge/ for I ho
pe to dwelle wip zou awhile: if
pe lord schal suffre Ῡ I schal dwel
le at effectuel to wytstondy/ for a gr
et dore & an open is opened to me:
& many aduersaries/ and þe tyme
pe comic: se ze þt̄ we wip oute dreed
wip zou/ for he worchip pe werk of
pe lord as I/ þ̄ fore no man dispise
hī but lete ze hī forp in pees: þat he
come to me/ for I abide hī wip bryn̄e
Ῡ but bryn̄en I make knowen to zou:
of appollo. yt̄ I þ̄ prede hī myche: yt̄ he
schulde come to zou wip bryn̄e/ bt̄
it was not his wille to come nowe/
Ῡ but he schal come: whān̄e he schal
haue leiser/ walke ze & stonde ze in
pe feip: do ze manly & be ze comfortid

in pe lord/ & be alle zoure pīgis dou
n charite/ & bzip̄en I wisshe zou. ze
knowe pe hous off Steph̄ā. pe wōmā.
& off fortunat & achaia/ for pei bē pe
firste fruytis off achie. & into mynyst
re[a]cion of seynts. pei han ordeyned hē
silf. pt also ze bein subgetis to suche/
& to eche worchīge to gidre & trauei
inge/ for I haue ioie in pe p̄sence of
Stephan. & of fortunati & achaych: for
pei fillide pt pīg pt fillide to zou/ for
pei han refreischid bope my spirit
& zoure/ p̄fore knowe ze hē pat bē
such̄e maner men/ alle pe chirchis
of asie greten zou wel/ aquila &
prisca ~~greten zou wip̄e in pe lord~~
wip̄ her hous̄ly chirche gretē zou wip̄
che in pe lord: at pe which̄e also I
am herbazowid/ alle bzip̄ē greten
zou wel/ grete ze wel to gidre i holy
cos/ wip̄ gretinge by poulus hond/
if oūy man louep not oure lord ih̄

crist.

arist: be he curlid mannere in pe comynge of pe lord pe grace of oure lord ihū arist: be wip zou wip charite. be wt zu alle in arist ihū oure lord amen. Here endip pe.1. pistle to corinthis: & bigynnep pe pro3 to pe secounde //

For penaunce don: poul wrot to corynthis a pistle of co mfort. & was made by titus & he pulip hem & exortip to vertue pīgris & schewip pat pei were maad sorp: but amendid from sep pus.ii.c.

Poul apostle of ihū arist. bi pe wille of god. & hym mope brop̄r: to pe chirche of god pt is at corynthy. wip alle seyntis pt ben in achaye. grace to zou. & pees of god oure fadir. & of pe lord ihū arist / Blessid be god & pe fadir of oure lord ihū arist: fadir of mercies & god of al comfort / wheych

cōfortip vs in al oure tribulacioū.
pat also we moū cōfortē hē. pt vē
in al diocese. by pe monestinge bi whi
che we ben monestid of god/ for as
pe passioūs of crist bē plēuous i vs:
so also bi crist oure cōfort is pleute
uous/ t whepir we ben in tribulacioū
for youre tribulacioū t ~~fey~~ helpe/ eip
we ben cōfortid for youre cōfort/
eipir we ben monestid for youre mo
nestinge t helpe/ whiche worchip in
you pe suffrinige of pe same passioūs
whiche also we suffren: pt oure hope
be sad for you/ witinge pt as ze bē fe
lowis of passioūs: so ze schulen be
also of cōfort/ for brepen we wolen
pat ze wite. of oure tribulacioū pat
was don in Asie/ for oūr mānere we
were grieued oūr nyzt: so pt it noiede
vs zhe to lyue/ but we in vs silfly
adde answer of dep. pt we trist not
in vs but in god pt reisip deed men/

whyche relyeue vs. & relyeue for to gre
te perelis: unto whom we hope also
ze he shal relyue: whyle also ze hel
pen in per for vs/ pt of pe proues
of many fiaes: of pt zeuynge. pt is
in vs. pankīgis be don for vs by ma
nye men to god/ for oure glorie is pt
pe whytnessinge of oure cōsience/ pt
in symplenesse & clennesse of god. &
not in fleshly wisdom: but in pe gīe
of god. we lyuede in pis worlde. but
more plenteously to zou/ & we wate
not oure pīgis to zou: pan po pat
ze han rad & knowe/ & I hope pat
into pe ende ze schulen knowe: as
also ze han knowe vs aparty/ for
we ben zoure glorie: as also ze ben
oure in pe day of oure lord yhū cr̄t/
& in pis trustinge I wolde first co
me to zou: pt ze schulde haue pe se
cōde grace/ & passe by zou into ma
cedonye. & eft fro macedonye come

to zou. & of zou be led into jude/ but
when ihesu & woldē pis yung: when jt
de vnstidefastnesse: & pu po pīgis pt
j peuke. j peuke aft pe fleesch: pat ar
me. be tt is. & it is not/ but god is tte
we. for oure word pt is at zou is. & is
not is not p̄ mine/ but is. is in tt/ for when
yhū art pe sone of god. whyche is p̄
chid among zou bi vs. bi me & silua
and thy wothe. p̄ was not in yhī is
& is not. but is. was in yhī/ for when
hou manye eūe ben whyestus of god.
in pilke is ben fulfillid/ & p̄ fore we
scien amen to god: to oure glorie/ so
vely it is god pt conferme p vs with
zou in crist/ & pe whyche god anoyn
tide vs. & whyche marlide vs. & zaf ey
nest of pe spirit in oure yertis/ for
g. j dep̄e god to witnesse azens my
soule: pt j sparynge zou cam not o
uer to corynthe/ not pt we bē lordis
of zoure fey: but we ben yelpers

of youre ioie/ for perfore ye stode
Iordeyned pis ¶ .ij. c. ¶ ten ||
yis at me: pt I schulde not co
me ettsoone in heuynesse to you/
for if I make you sory: who is ye pt
gladip me: but ye pat is sorowful
of me/ & pis same pis I wrot to you.
pat wh̄ame I to me: I haue not sor
we on sorowe. of pe whyche it behoo
ued me to haue ioie/ & I truste ī you
alle: pt myn ioie is of alle you/ for of
wyche tribulacoū & anguisch of hyte:
I wrot to you by manye teris/ not pt
ye be sory: but pt ye write. wh̄t chari
te I haue more pleuteuously in you/
for if ony man hap made me sorow
ful: he hap not made me sorowful
but a party. pt I charge not you alle/
pis blamynge pt is made of manye:
sufficip to hym pt is such oon/ so pt azen
ward ye map forzeuen & coūforte/ lest
te pauenture he pt is such swalwe

uau: be sayen vp by moze greet
yeupnesse for vbiche pmg ȝ biſe-
che zou: ꝑt ze confirme charite to
hī for vbyp perfoze ȝ vnroot pis.
pat ȝ knowe zoure proof. vbyepa-
m alle pīgis ze ben obedient / for
to vbhom ze han forzoue ony pīg.
also ȝ haue forzoue / for ȝ ꝑt pat
ȝ forzaf. if ȝ forzaf ony pīg. haue
forzoue for zou m pe ꝓsoone of
crist / ꝑt we be not disceyued of sa
tanas / for we knowen hise pouzt-
11. 18 / but vbanne ȝ was comen to tro-
ade for pe gospel of crist. ȝ ador
was opened to me m pe lord: ȝ
hadde not reste to my spirit. for ȝ
fond not my broþ̄ tite / but ȝ seide
to hem fare wel: ȝ passide into ma
cedonye / ȝ ȝ do pankingis to god.
ꝑt euere moze makip vs to haue
victorie ȝ crist ihū: ȝ schewip vi vs
pe odour of his knowinge in eth

place/ for we ben pe good odour
of crist to god/ among pese pr̄ vē
maad saaf: t among pese pat
perischen/ to oon̄e sopely odour of de-
ep into deep: but to oure we vē
odour of lijf into lijf/ t to pīgis
who is so able: for we ben not as
many pr̄ ton avoutrie of pe wo-
rd of god: but we speken of den
nesse as of god biforе god ī crist
Bigynne we p̄fore 4 m. 2
eftsoone to preise vs silf:
or whep̄ we neden as sum̄e pis-
tils of preisinge. to zou or of zou:
ze ben oure pistle writū in oure
herts: which is knowen t red
of alle men/ t maad open for ze
ben pe pistle of crist: mynystrid
of vs/ t writū not wip enke: but
wi pe spirit of pe lyuynge god/
not in stoonē tablis: but ī fleischly
ly tablis of herte/ for we hā such

.l.

trust vi arlt to god. not yat we vē
sufficient to penke ony ping of vs
as of vs: but ovre sufficience is
of god/ wyche also made vs able
mynystres: of ye newe testament:
not vi lettre but vi spurit/ for ye lette
sleep but ye spurit quykeneth/ & if ye
mynystracioū of deep writen be let
tris in stoones: was in glorie/ so yt
ye childre of israel myzten not vi
holde into ye face of moises: for
ye glorie of his chere. wyche is a
voidid/ how shall not ye mynystra
cion of ye spurit be more in glorie:
for if ye mynystracioū of dampna
cioū was in glorie: myche more ye
mynystre of rizt wisnesse is plēte
vous in glorie/ for neipr yt yat
was deer: was glorified in pis
part for ye excellent glorie/ & if yt
yt is avoidid was vi glorie: myche
more yt yt dwellip shalle is ī glorie/

¶ Ty. corynthys

perfore we pt ȳan lady hope: vsen
nyche trust/ & not as moses leide
a veil on his face: pat pe chyldȝē of
israel schuldē nt vilyolde into his face/
wlyche veil is avoidid; but pe wit
nes of hem ben a stoneled/ for vnto
pis day pe veil in redinge of pe old
te testamēt dwellip. not schewid.
for it is a voidid in crist/ but vnto
pis day wh̄ane moises is rad: pe
veil is put on her hertis/ but wh̄a
ne israel schal be conuertid to god:
pe veil schal be don awey/ & pe spi
rit is pe lord/ & wlyere pe spirit of pe
lord is: pere is fredom/ and ane we
pat wt opē face sen pe glorie of pe
lord: ben trasfigurid into pe same
ymage fro clarifie vnto clarifie
as of pe spirit of pe lord

wherfore wel pat ȳan pis ad
ministracioñ after pis pt we
ȳan gete meri: faile we not. But

do we alwey pe ꝑuy. ꝯgis of thys
me. not walkynge in fleshl gyle. ne
yr doynge auoutrie in pe worde
of god. but in schewynge of pe tru
pe/ commendynge vs vnto euery co
ence of men: before god/ for
so oure gospel is keped. in pese pt
perischen it is keped in whyche god
hath blyndid pe vnfeithful men of
pis world/ pat pe lyztynge of pe
gospel of pe glorie of crist. whyche
is pe ymage of god schyne not/
But we ꝑchen not vs silf: but oure
lord ihū crist. & vs youre seruauntis
bi ihū/ for god pt seide lyzt to schyne
of derknesse he hath zeue lyzt to ou
re herts to pe lyztynge of pe scīe
ce of pe deernesse of god ī pe face
of ihū crist/ & we haue pis tresour
in erpin vessels: pt pe worpynesse
be of goddis ūtu. & not of vs/ ī alle
ꝯgis we suffren tribulacoū: bt we

ben not anglbiddid or anoied / we
ben mad pore. but we lacken no
ping / we suffren persecucoñ: but
we ben not forsaken / we vē mad
low: but we dē not confoñdid / we
ben aft doñ: but we pichen not
and eñ more we beren about pe ste-
ruge of ihū in oure body: pt also pe
lyfi of ihū be schewid in oure bodi
es / for eñemore we pt lyuē. vē takē
into deep for ihū / pat pe lyfi of ihū:
be schewid in oure deedly fleisch / þ
fore deep worchip in vs: but hyf ī zou
And we han pe same spirit of feip.
as it is writen / I haue bileued: for
wlyche pīg it is spoken / we bile
uen: wherfore also we speken / wtstig
pat he pt reisid ihū: schal reise also
vs wip ihū. I schal ordeyne wt zou
I alle pīgis for zou / pat apleutenou
grace by manye manlīgis: be plēte
nous into pe glorie of god / for wlyche

ynge we faile not/ but pouz oure
vttur mañ be corrupted: nepeles pe inne
man is renelyd fro day to day/ but
pat lizt pig of oure tribulacoñ: pt
lastip nouz but as it were by a mo
ment worchip ī vs oñ meliure an e
uerlastinge bnpñ unto pe lyznesse
of glozie/ whyle pt we byholde not
po pīgis pt ben sceyn/ but po pat be
not sceyn/ foz po pīgis pt ben sceyn:
ben but dowrīge foz a schozt tyme/ bt
po pīgis pt ben not scēi: bē eūlastīge/

And we witen. pt if our erpely hous of pis dwel
inge be dissolued: pt we han a bil
dinge of god. an hous not maad
by hondis: euerlastīge in heuenes/
foz why in pis pīg we mournen: coue
tinge to be clopid aboue. wip oure
dwellīge wlnche is of heuene/ if ne
peles we ben foūden clopid: t not
naked/ foz why we pt ben in pis tn

vernade: forwolven wip̄ne / ⁊ ven ye
uyed for pt we wolen not be spouid:
but be clopid aboue: pt ye ilke ping
pt is deedly: be sopen up of lyf / but
who is it pt makip vs unto ye same
ping: god pat zaf to vs. ye ernest of
ye spirit / perfore we ven hardy algu
tis ⁊ wit̄ vat ye ipyile we ven ī pis
body: we gon in pilgrymage fro ye
lord / for we walken by feip: and not
bi sleer sizt / but we ven hardy ⁊ yan
good wille. more to be in pilgrymna
ge fro ye body: ⁊ to be p̄sent to god
and p̄fore we stryuen. wheyp̄ absent
wheyp̄ p̄sent: to plese hi / for it bihoo
uep vs alle to be schewid bifore ye tro
ne of crist / pt eily man telle ye propre
pings of ye body. as he hap don. eipir
good eipir yuel / perfore we witinge
ye drede of ye lord. cōseilen mē: for
to god we ven open / ⁊ I hope pt we
ven open also in zoure consciencis / we

cometh not vs silf ellonge to zu:
but we zeuen to zou occasioū to ha
ue glorie for vs/ pat ze haue to hem
pat glorie in pe face: t not in peyer
te/ for eipir we by mynde. passen to
god/ eipir we ben sobre to zou/ for pe
charite of crist dryuep vs/ gessinge
pis pig. pt if oon diede for alle: pā
ne alle weren deede/ t crist diede for
alle/ pat pei pt lyuen. lyue not now
to hem silf: but to hī pt diede for hē
t roos azen/ perfore we fro pis tyme.
knowen no man after pe fleisch/ po
uz we knowen crist after pe fleische:
but now we knowen not/ pfore if o
ny neuze creature is in crist: pe old
pingis ben passid/ t lo alle pingis
ben of god/ wiche reconsilide vs to
hī bi hīm crist: t zaf to vs pe seruy
se of reconsiliinge/ t god was in crist.
reconsilinge to hī pe world: not ret
ynge to hem her giltis/ t puttide in

vs: ye word of recōsilinge / yerfore
we vsen message for crist: as if god
monestip bi vs / we bisechē for crist:
be ze recounsiled to god / god ye fa
dir made hī synne for vs. yt is sacri
fise for synne / whiche knew not syn
ne: pat we schulden be maad riztwis
uesse of god in hī ¶ vj. c. ¶

. A .

Wit we helpinge monesten:
pat ze resseyue not ye grace
of god in veyn / for he seip / in tyme
wel plesynge I haue herd yee: and
in ye day of helpe I haue helpid yee
lo now is tyme acceptable: lo now
is day of helpe / zeue we to no mā ony
offencioū. pt oure seruyse be not re
preued / but in alle pīgis zeue we vs
silf as ye mynystris of god. in myg
the pacience. in tribulacioūs. in ne
dis in angwisshyngis. in betyngis. ī pri
sonis. in discencionis in trauel
lis. in wakingis. ī fastingis. ī chastite

in kunyge. in long abidinge. i sibet
nesse in pe holy gost. i chartee not
fey ned i word. of trupe in pe vtu of
god by armeris of riztwisnesse to
perzthalf ton pe lichhalf bi glorie
t vnobley by yuel fame t good fa
me as dissceyuers t trewe men as
yei pr ben vnknowen: t knowen
as men dyinge: t lo we lyue as di
scrid t not maad dede as sorowi
ful: eiie moze ioyinge as hauynge
nede: bitr makinge manye me riche
as no pig hauynge: t weldinge
alle pigis. 11. ze corinthis oure mo
up is open to zou: oure herte is a
largid ze ben not angwischid i vs
but ze ben angwischid in zoure in
wardnessis t 3 sese as to somes ze yt
han pe same reward be ze alargid
f. Ryle ze bere pezok wip vnfeipful
nesse wip wickidnesse. oz wlyatte fe

lowschip

lowshyp of ligt to derknessis/ & what
acordinge of crist to belyal. or what
part of feipful: wip vnfeipful/ and
what consent to pe temple of god
wip maumetis/ & ze ben pe tem
ple of pe lyuynge god: as pe lord
seip/ for y schal dwelle in & y schal n
walke among hem/ & y schal be god
of hē/ & pei schulen be a peple to me
for which pīg go ze out of pe mydd
dil of hem: & be departid seip pe lord
& touche ze not vnclene pīg. & y sch
al resseyue zou/ & y schal be to zou
into a fadir: & ze schulen be to me
into sones & douztris seip pe lord

Therfore hauynge. ē. promyssyonys
moost derworpe vrim̄e. we
pat han pese biheestis: clense vs fro
al filpe of pe fleischet of pe spirit/
tonge holynesse in pe drede of god/
take ze vs. we han hurt no man/
we han apeirid no man. we han

.l.

vigilid no man/ȝ leie not to ȝou
contempnygȝe/ for ȝ leide bifore þt
ȝe ben in ȝoure hertis: to die to gi
dre ⁊ to hiue to gidre/ in yche trist
is to me anentis ȝou: in yche glo
rie is to me for ȝou/ ȝ am fillid wt
comfort. ȝam plentenous in ioie.
in al oure tribulacoũ/ for wh̃ne
we weren̄ come to macedonye: ou
re fleisch hadde not reste: but we
suffriden al tribulacoũ/ wip oute
for3 fi3tingis ⁊ dredis wipinne/ but
god þt confortip meke men: con
forti vs in þe comyngȝe of titc/ ⁊
not oonly in þe comyngȝe of hi: but
also in þe confort bi wh̃che he was
confortid in ȝou/ tellinge to vs
ȝoure desire ȝoure wepingȝe: ⁊ ȝou
re loue for me: so þt ȝ ioie more/
for þouȝ ȝ made ȝou sorȝy in epistle:
it reuip not me þouȝ it reuyde/ se
ingȝ yt þouȝ pilke pistle made ȝou

sory at an ouer: nouȝ I haue ioye
not forȝe were maad sorouful. but
forȝe were maad sorouful to pe
nance/ for why ȝe ben maad sorp
after god. pt in no pig ȝe suffre pey
rement of vs/ for pe sorowe pt is
after god: worchip penance into
fulfillyng helpe/ but sorowe of pe wo
rld. worchip deep/ for lo pis same pig
pat ȝe ben sorouful after god. how
myche besynesse it worchip in zou.
but defendig. but indignacoun. but
drede. but desire but loue but ve-
ngi/ in alle pigis ȝe han zouen zou
silf. to be undefoulid in pe cause/
I fore pouȝ I wrot to zou: I wrot
not for hi pt dide pe iniurie/ neip
for hi pat suffride: but to schewe
oure besynesse whiche we han for
zou bifore god/ perfore we ve cou
forted. but in zoure confort more
pleuously/ we ioiede more o pe

ioie of tite: for his spirit is fillid of al
le zou/ & if I gloriede ony þīg aucntis
hī of zou: I am not confoūdid/ þat as
we han spoken to zou alle þīgis: so
also oure glorie þat was at tite. for
his spirit is maad trupe/ and þe in
wardnesse of hī be more pleuteuous
ly in zou/ while he hap in mynde þe
obedience of zou alle: hou with drede
de & treumbling3e ressep ueden hī/
I haue ioie þat I alle þīgis I triste
in zou

The eizte chapitre//

But bretherē we make knowen
to zou þe grace of god: þat is
zouē in þe churchis of macedonye/
þat in myche assaying of tribula
cioū: þe plente of þe ioie of hē was
& þe hizeste pouerte of hē: was plē
teuous into þe richessis of þe sym
plenesse of hem/ for I bere witnes
sing3e to hē: eke mozt I aboue mozt
yei were wilful/ as þ myche mouel

tunge bilechynge vs ye grace & ye co
unynge & ye mynystrynge: pat is
maad to holy men/ & not as we ho
pidē: but yei zauen hem silf first to
ye lord/ aft' ward to vs. by ye wille
of god/ so p^t we þieden tite. pat as ye
bigan: so he performe in zou pis
grace/ but as ze abouñden in alle pīg
is. in feip & word & kūnynge. & al bi
synesse, more oii & in zoure charite
nto vs: pat also in pis grace ze abou
de/ I seie not as comaūdīge: but by
ye bisynesse of opire men. & preuynge
also: ye good wille of zoure charitee
& ze witen ye grace of oure lord ihū
crist. for he was maad nedy for zou
whānne he was riche: p^t ze schuldē be
maad riche bi his nedynesse/ & I zeue
cōseil in pis pīgt/ for pis is profitable
to zou. pat not oonly han bigūne to
do: but also ze bigūnen to haue wil
le fro ye former zeer/ but now pfor̄me

:2.

ȝe in dede / þat as ye disaremoun of
wille is redy: so be it also of par-
fourmynge of þat þt ȝe han / for if
ye wille be redy: it is acceptid after
þat it hap. not aft' þt it hap not / 7
not þt it be rempcioñ to o'ye men:
and to ȝou tribulacioñ / but of e-
uenesse in ye þsent tyme: ȝoure
habounda'ñce fille ye myscefe of hē /
þat also ye habo'ñda'ñce of hem. be
a fillinge of ȝoure myscefe / þt euener-
se be maad: as it is iwriten / he þat
gadride myche: was not encreesid /
and he þt gadride litil: hadde not
lesse / 7 ȝe do þankingis to god þt ȝaf
ye same bisynesse in ye herte of tite /
for he resceyuede exortacioñ or monest-
tinge / but wham̃e he was bisier. vi
his wille he went forp to ȝou / and
we senten wip hī a brop'. whos
þrisinge is in pe gospel vp alle chur-
chis / 7 not oonly: but also he is ordei

ned of dyuynes. ye felowse of our pil
grymage unto pis grace pt is mynyst
trid of us to ye glorie of ye lord. & to
ouyr ordeyned walle/ eschewynge pis
ynig. pat no man blame us. in pis
pleinte. pt is mynystrid of us to ye
glorie of ye lord/ for we purueyen
goode pīgis. not oonly bifore god.
but also bifore alle men/ for we scri
ten wip hem also oure bropir. Wip
we han preued in manye pīgis of
te. pat he was bisy. but now mychie
bilier. for mychie trist in zou/ esp for
tize pt is my felowe & helper ī zou.
esp oure bripren apostlis of ye chur
che of ye glorie of crist/ pfore schew
we ze unto hem in ye face of chur
chis: pt schewīge yat is of zoure
charite. & of oure glorie for zou //
or of ye mynystrie. ¶ Capitulum. vi.
pat is maad to helpe me: it
is to me of pleute to write to zou/

for I knowe youre wille: for pe whi
che I haue gloxie of zou amentis ma
cedonyes/ for also aatye is redy fro a
zeer passid: & youre loue hap stird ful
manye/ & we han sent bifore
yis pigt; pat we gloxie of zou: be not a
voidid in yis party/ pat as I seide ze
be redy/ leste ought̃e macedonyes
comen wip me. & hynde zou ū redy.
we be schamed. pt we sizē zou not
in yis substaūce/ þfore I gessite neste
sarie to þie bizpen: pt pei come bifore
to zou/ & make redy yis bilizt blef
sinige to be redy: ćo as blessinge & nt
as auarice/ for I seie yis pīge/ he pt
sowip scarsly: schal also repe scarsly/
& he pat sowip & blessingis: schal al
so repe blessingis/ eche he mem as he
apstide in his herte: not of heuynes
se or of nede/ for god loney a glad ze
ue/ & god is mygty to make al grace
abounde in zou/ pt ze in alle pīgis e

ūe more. haue al sufficiaence. & abou-
ūde in al good werk as it is writē/ he deli
de abrood. he zaf to pore mē: his riȝt
wisnesse dwellip wipouten ende/ and
he pt mynistrip seed to pe sowere. sc
hal zeue also breed to ete/ & he schal
multiplie zoure seed: & make nyche
pe encrese of fruytis of zoure riȝt
wisnesse/ pt in alle pīgis ze maad ri
che: to exe plenteuous in al symple
nesse/ whiche worchip bi vs: to mage
of pankīgis to god/ for pe mynysteri
e of pis office. not oonly fillip po pīg
is pt faulip to holy men: but also mul
tiplieb many pīgis to god: bi pe p̄
uynge of pis mynysteire/ whiche glo
rifien god in pe obedience of zoun² kn
owlechīge in pe gospel of crist. & ī sym
plenesse of comynycacioū to hem.
& into alle/ & in pe bisechīge of hem
for zou: pat desiren zou for pe excellēt
grace of god in zou/ & do pankīngis

to god of ȝe ȝift of hȳ pat mai not
ud ȝup silf ℣. ℟. be teeld ||
pou biseche ȝou. by pe myl
tenesse ⁊ softnesse of crist/ wbych in
pe face am mekke among ȝou: ⁊ ȝ
ablent truste in ȝou/ for ȝ prie ȝou:
pat leste ȝ p̄sent be not boold by
pe trist in wbyche ȝ am gessid to be
boold into sum̄e/ pat demē vs: as
if we wandre aft̄ pe fleisch/ for we
walkinge in fleisch: fizten not
aft̄ pe fleisch/ for pe armurs of
oure kuyzthode ben not fleischly:
but mygty bi god to pe distruccion̄
of strengpis/ ⁊ we distrē counseilus.
⁊ al hyznesse pat hyzep it silf azens
pe science of god: ⁊ dzyuen into ę
cautifte al ūdirstondinge into pe ser-
uise of crist/ ⁊ we han redy to vēge
al vnobedience: whānne ȝoure obe
dience schal be fillid/ seze pe pīgis
pat ben abūx pe face/ if ony man

ij. corynthis

trustay wh̄ silf.

^ yat he is of mist: penke he pis
^ puis eft auentis wh̄ silf/ for as he
is cristis: so also we/ for if j schal
glorie ony pīg more of oure po-
wer: Wh̄iche pe lord 3af to vs into
edifyinge. & not into distruccioun:
j schal not be schamed/ but yat j
be not gelid. As to fere 3ou vi epis-
tlis. for yei seie. yat pe epistlis be
greuous & stronge. but pe p̄sen-
ce of pe body is feble. & pe word
worpi to be dispisid: he yat is such
oon. penk yis/ for such as we ar-
sent ben in word vi epistlis: such
we ben p̄sent in dede/ for we dar̄
not putte vs among. or compari
soune vs to sūm̄ē yat/ commenden
yem silf/ but we meten vs in vs
silf: & comparisoun̄e vs silf to vs/
for we schulen not haue glorie oū
mesure: but by pe mesure of pe
rule wh̄iche god mesuride to vs.

pe meſure pt ſtrecchip to zou / for we
ouer ſtrecchen not forp vs: as not
ſtrecchīge to zou / for to zou we cam̄e
in pe goſpel of crift: not glorwynge
ouer meſure in op̄e mennes tra
uelis / for we han hope of zoure fe
ip pt wexip in zou to be maugnip
fied bi oure rule in habōdaūce / allo
to p̄che vnto po pingis pt ben bizen
dis zou: not to haue glorie in op̄e
meches rule, in pese pīgis pt vē ma
ad redy / he pt glorip: haue glorie ī
pe lord / for not he pt conendip hī
ſilf is pued: but whom god conen
Wolde pt ze Wold̄e ¶ xi. c. 4 dop
ſuffre litil pīg of wyn vbuſ
dom: but also ſuppoxte ze me / for I lo
ue zou by pe loue of god / for I haue
ſpouſid zou to oon housbonde: to zel
de a clene virgyne to crift / but I drede
leſte as pe ſerpent diſceyuede eue vt
his ſutil fraude: ſo zoure wittis ben

corrupt. & fallen dwñ fro ye symplenes
se pt is in crist/ for if he pt comep pre
chip anoþ crist. whom we þrhē not.
or anoþ gospel. or if ze taken anopr
spirit whom ze tooken not: or ñoþ
gospel. whiche ze resseyueden not:
rizthy ze schulen suffre/ for I wene. pt
I haue don no þīg lesse þan þe grete
apostlis/ for þouz I be vn lerned in
word: but not in kunnynge/ for in
alle þīgis I am opē to zou/ or whez
I haue don synne. mekinge my silf:
þat ze be enhaunsid. for freely I þchide
to zou þe gospel of god. I made nakid
opre chirchis. & I took sowd to zoure
seruyse/ & whānne I was among zou
& hadde nede. I was chargous to no
man/ for þat þat failide me made fro macedo
nye fillidē pt pt failide to me/ and in
alle þīgis I haue kept & schal kepe
me wipoutē charge to zou/ þe trupe
of crist is in me: for þis glorie schal

not be broken in me in pe ẽnitrees
of actis / wch: for I loue not zou: god
wot / for pt pt I do: & pt I schal do / is pt
I kitte alwey pe occasioũ of yẽ: pt wolẽ
occasioũ / pt & pe pig in wlfiche pei glo
rifiẽ: yei be foũde as we / for suche false
apostlis ben trecherous werkmẽ. &
transfigurẽ hẽ ẽto apostlis of crist / &
no wonder / for satanas hi ẽ silf. transfi
guriy hi ẽ silf ẽto an aũgel of liȝt / ver
foze it is not greet. if his ministris bẽ
transfigurid. as pe mynystris of rigt
wisnesse. wchos ende schal be aft hier
werkis / eft I seie: leste ony mã gesse
me to be ũ wise / ellis take ze me as
ũ wise: pr also I haue glorie alitil
what / pr pt I speke: I speke not aft
god / but as in ũ wisdom; ĩ pis sub
stancie of glorie / for manye mẽ glo
rien aft pe flesch: & I schal glorie /
for ze suffren gladly vnwise men:
wch ẽne ze silf ben wise / for ze suffry

nē if ony man dryuey zou into ser-
uage. if ony man deuouryp. if ony
man takyp. if ony man is enyaū
sid bi pride if ony man smytyp zou
pe face/ by vnobleye I sey. as if we be
ren lyk vn pis party/ vn vhat yīg o
ny mañ dor. I vnbusdō I sey. z I dar
pei ben ebyeuus z I// pei ben iustch-
us z I// pei ben pe seed of abrahayam.
z I// pei ben pe mynystris of crist. z
I// as lesse vile I sey. I more/ vn foul e
uanye trauellis. vn p̄loūs more pīe
teously. vn woūdis aboue mesure. vn
deep'is ofte tymes/ I relleyuede of pe ie-
wis. fyue sipis fourty strokis: od lesse
pries I was beten with zerdis: oones
I was stoned/ pries I was at schippe
brecke: anyzt and day I was in pe
depnesse of pe see/ in weies ofte. I pe-
lis of floodis. in perelis of peues. in
pelis of kyn. in perelis of hepē men.
in perelis in cite. in perelis in desert.

in perelis in pe see. in ꝑelis amoꝫg
falce brepeu/ in trauele & nedynesse:
& many wakingis/ in hunger & purst.
& manye fastingis/ in cold. & naked
nesse/ wip oute po pingis pt ben wip
oute forp. nyꝫ echo daies trauelinge.
is pe bisynesse of alle chirchis/ who
is syk: & I am not syk? who is scan
dred & I am not brent/ if it bihouep
to glorie. I schal glorie in po pingis
pat ben of myn infirmytee/ god & pe
fadir of oure lord ihū crist. pt is bles
sid into worldis: wot pt I lie not/ pe
puost of damask of pe king. of pe
folk aretyn: kepte pe citee of damas
scenes to take me/ & bi a wyndow in a
leep I was latun doū bi pe wal: & so
I a cape hise hondis

Ff. 4. c.

Of it bihouep to haue glorie:
it spedip not/ but I schal co
me to pe visiouns & to pe reuelacio
ūs of pe lord/ I wot a man in crist pt

vifore fourteene zeer. whep̄ in body.
whepr out of body. I wot not. god
wot: pat sicly aman was rauysch
id til to pe pridde heuene / I I woot
sicly aman. whepr in body whep̄
out of body I wot not. god woot:
pat he was rauysch̄d ⁊to ꝑadise /
⁊herde preuy wordis: whiche it is
not leeful to aman to speke / for ꝓu
dye maner pīgris I schal glorie: but
for me no pīg. no but in myn ī fir-
mytees / for if I schal wilne to glorie.
I schal not be vnwise / for I schal seie
treuye / but I spare leste ony m̄ā ges
se me ouer pt pīg pt he seep in me
or herp ony pīg of me / ⁊ leste pe gr
etnesse of reuelacoūs enhaūse me
in pride: pe pricke of my fleisch. an
aungel of satanas is zouen to me.
pat he buffete me / for whiche pīg
pres I p̄iede pe lord pt it schulde go
awey fro me / ⁊ he seide to me / my

grace sufficip to pee for vtu is ꝑ.
fulip maad in infirmytee ꝑfore
gladly & schal glorie in myn infir
mytees: ꝑt ꝑe vertu of ꝛt dwelle
in me for whiche þīg I am plesid
in myn infirmytees. in disesis
in nedis. in persecucoūs in ang
wischis for crist/ for when I ā sijk:
þāne I am myzty/ I am maad vn
witty: ze constreynede me/ for I
oȝte to be comendid of zou/ for I
dide no þīg lesse than per: ꝑ ben
apostlis aboue meke/ pouz I am
nouȝt: nepeles ꝑe signes of myn
apostlyed ben maad on zou ī al pa
cience, t signes t grete wondris t
vertues/ t what is it ꝑt ze hadden
lesse than opere chirchis: but pat
I my silf greuede zou not: forzeue
ze to me pis wrong/ lo pis prid
de tyme I am redi to come to zou:
t I schal not be greuous to zou/ for

I seke not yo pīgis yt ben youre: but
you/ for neiþ sones owen to tresour
to fadir & modir: but ye fadir & mo
dir to ye sones/ for I schal zeue mo
ost wilfully: & I my silf schal be zo
uen aboue for youre soulis/ youz I
moze lone zou: & be lesse loued/ but
bi it. I greuede not zou: but whane
I was simul I took zou wip grile/ whe
pir I disseyuede zou: bi ouy of pe whi
che I seute to zou/ I priede tite: and I
seute wip pi a bropir/ whes tite bi
gilde zou: whes we zeden not in pe
same spirit: whes not in pe same
steppis: sum tyme ze wenen yt we
schulen excuse vs anentis zou/ bifore
god in crist we speke & moost dere
bri)en: alle pīgis for zoure edifiyng ge
but I drede lest whane I come: I sch
al synde zou. not such as I wole. &
I schal be souden of zou. such as ze
wole not/ lest pan cuture stryuyngis.

cumpes. stirdynellis. discencaoũs
& retraccaoũs. pryuy spechis of discord.
bolnyngis bi pride/debatis bẽ amõg
zou & leste eftsoone wyãne zcome.
god make me low anentis zou: & I
by weile manye of yẽ pt bifore syn
nedẽ. & diden not penaũce on pe
vncleñelle & forligraccoũ. & vnchal
tite pt pei han don

O pis pridde tyme: I come to
zou & in pe moup of tweyne
at pre witnessis: eily word schal ston
de/ I seide bifore & sese bifore as pre
sent thries & now absent: to hẽ pat
bifore haun synned & to alle opure/ for
if I come eftsoone: I schal not spar:
wheper ze seke pe preef of pt crist pt
spekip in me: whiche is not feble in
zou/ for pouz he was crucified of in
firmytee: but he lyuep of pe vertu
of god/ for also we ben syk in him:
but we schulen lyue wip hi of pe

vtu of god in vs/ alwe zou silf/ if ze
ben in pe fey. ze zou silf preue/ wlye
pir ze knowen not zou silf. for crist
ihū is in zou: but in hap ze ben rep̄
uable/ burz ly ope pt ze knowen: pat
we ben not repreuable/ & we p̄ie̅ pe
lord: pt ye do no pīg of yuel/ not pt we
seme p̄ued. but pt ze do pt pt is good/
& pat we ben as repreuable/ for we
moū no pīg azens trupe: but for pe
trupe/ for we ioien wham we ben
syk: but ze ben myzty/ & we preien
vis pīg zoure parfem oū/ p̄fozе z ab
sent wrte pese pīgis: pat z p̄sent do
not hardere/ bi pe power wlyche pe
lord zaf to me ño edificacioū: & not
into zoure distrucioū/ vrp̄e̅ hēnes
forward ioie ze. be ze p̄fyt. wite ze.
vnderstonde ze pe same pīg/ haue
ze pees. & god of pees & of loue: ch
al be wip zou/ grete ze wel to gidze
in holy cos/ alle holy me grete zu wel/

Pe grace of oure lord ihū crist. t pe
charite of god. t pe comunynge of
pe holy gost: be wip alle zou amē //.
Here endip pe secōde pistle to co-
rinthis / and bigynnep pe prolog //
on pe pistle to galathies // xxv

Al lathes ben greekis / pei
token first of pe apostle. pe
word of trupe / but aftir his goīge
awey pei weren tempted of falce
apostis: pt pei weren turned fro
pe lawe t circumcisiōn / pe apost
le azen dep̄ip hē to pe feip of tru
pe: t writip to hē fro effesus / pis
seip Jerom of pis pistle // t. c.

Poul pe apostle not of
men ne bp man: but bi
ihū crist t god pe fadir.
pat reisede hī fro deep / t
alle pe brep̄ren pt ben wip me: to
pe chirchis of galathy: e grace to
zou t pees of god pe fadir: t of pe

lord ihū crist/ pat 3af him silf for our
synnes: to delyuere vs fro pis present
wicked world/ bi pe wille of god &
oure fadir: to whom is worschip
& glorie ītō worldis of worldis a
men/ I wondre pt so sone3e ye ar
moued fro hī pt depide 3ou ītō pe
grace of crist: ītō anopir euāgelie/
whiche is not anopir: but pt per be
sūme pt disturbe 3ou. & wolde mut
turne pe euangelie of crist/ for
pour we or an ā3el of heuene
preche to 3ou beside pt pat we ha
preched to 3ou/ be he accursid/ as I
haue seid bifore. & now eftsoone
I sei/ if ani pt preche to 3ou beside
pat pt 3e han vndirfongē be he
accursid/ for now I preche
I men or god/ or what I seche
pis pleie men: if I pleide
3it were not 3it
[illegible]

pe euāgelie pat was preched of me:
for it is not by man/ ne I took it of
man ne lerned: but by reuelacoū
of ihū crist/ for ze yau herd my con-
uersacioū sum tyme in pe iewrie:
& pat I purshued passingly pe chyr-
che of god & wastid it/ & I profitide
in pe iewrie aboue many of myn
euene eldris in my kynrede: & was
more habounda\ntly a folower of
my fadris tradicoūs/ but whan it
pleside hī pt [illegible]de me fro my mo
dir wombe. & depide by his grace.
to schewe his sone in me. pt I schul
de p̄che hī among pe heyene: anoō
I drow\ me not to fleisch & blood/
ne I cam to ierlm̄ to pe apostlis:
pat were\ to fore me. but I went
into arabie. & eftsoones I turnede
azen into damask/ and siben after-
ward\ zeer. aft" I cam to ierlm̄. to se pe-
tir. & I dwelide wip hī fiftene dawes/

but

but I calle noon of pe apostlis: but
James oure lordis bropur / & pele pīg
is whyche I write to zou: lo to foze
god pat I lie not / afturward I cam ī
to pe costis of syrie & cilicie / but I
was vnknowen bi face. to pe chur
chis of iude pt weren ī crist / & pei
hadden oonly an heringe. pt he pat
pursuede vs sum tyme: p̄dyde now
pe feip azens whyche he fauzt sū ty
me. & ī me pei glorifieden god ¶ iij. c.
And sipen fourtene zeer after: eft
soones I wente vp to ierlm wt
barnabas. & took wip me tyte / I wē
te vp bi reuelacoū & spak wip hē
pe euangelie: whyche I preche amōg
pe hepene / & bi hem silf to pele pat
semeden to be sum what: leste I rūne
or hadde rūne ī vepn / & neipir tite
pat hadde be wip me whyle he was
hepne: was compellid to be circūci
cidid / but for false bryngīg pf in weren

.l.

brouzt in. Whiche hadden entrid to
aspie oure fredom. Whiche we han
yhu crist: to bringe vs into seruage
bur we zeue no place to subiectioun:
pat pe trupe of pe gospel schulde dw
elle wip zou / but of pese pt seemeden
to be sum what: whiche pei weren
sum tyme, it partepnep not to me/
for god takip not pe persoone of e
man / for pei pt seemeden to be sum
what zaue me no pmg / but azēwa
rd wyām pei hadden seyn pat pe
euangelie of pūcle was zouen to
me: as pe euangelie of circūcisioun
was zouen to petr / for he pt wrouz
te to petr in apostlisede of circūcisi
oun: wrouzte also to me among
pe hepnis / & whām pei hadde knowe
we pe grace pat was zouen to me
of god: James & pet & jon Whiche
weren seyn to be pileris. pei zaf
uen rizthond of felouschipe to me

and to barnabas/ pt we amongst ye
hepē & pei to circumcisiōn/ oonly
pat we hadden mynde of poze mē
of crist/ ye whyche pīg I was ful bi
si to do/ but whānne petir was comē
to antioche: I azen stood hī in pe
face: for he was worpi to be vnd'
nomen/ for bifore pt pei camē hī
me fro James: he eet wip pe hepē
men/ but whanne pei weren comē
he wip drouȝ & departide hē: dredīge
hem pt weren of circumcisiōn/ & pe
opure jewis assentiden to hīs trey
nynge: so pat barnabas was d:a
wen of hem into pat treynynge/
but whānne I sauȝ pt pei wallinde
not riȝtly. to pe trupe of pe gospel:
I seide to pet bifore alle men/ if you
pat art a jew. lyuest hepenlyche.
& not jewlyche: hou constreynest
you hepīnen to bicome jewis:
we jewis of kynde & not synnful

uen of pe hepine. knowē pt aman is
not justified of pe werkis of lawe:
but by pe feip of ihū crist / 7 we bile
uen in ihū crist. pt we be justified of
pe feip of crist: 7 not of pe werkis of
lawe / wherfore of pe werkis of lawe.
ethe flesch schal not be justified / 7
if we sechen to be justified in crist. we
vs silf ben foūden synful mē: wher
crist be mynystre of synne: god forbede
7 ich gilde azen pīgis pt I haue dilted:
I make my silf a trespallour / for pi pe
lawe. I am deed to pe lawe: I am fic
chid to pe aos / pt I lyue to god wip
crist. 7 now I lyue not I: but crist ly
uep in me / but pt I lyue now ī flei=
sch: I lyue in pe feip of goddis soue /
pat loued me. 7 3af hī silf for me / I
caste not awey pe grace of god / for
if riztfulnesse be porw lawe: pāne
vnnyng: it diede wt out cause //
with galathies: to foxe whos

ȝe ihū crist is exhibit. is crucified ī ȝ"
who ȝap disceyued ȝou: þat ȝe obeie
not to trupe: þis oonly I wille to lerne
of ȝou/ wheþir ȝe han vndrstōge
þe spirit of werkis of þe lawe: or of
heringe of bileue: so ȝe ben foolis.
þt whanne ȝe han bigunne ī spirit: ȝe
ben endid ī fleisch/ so grete þīgis ȝe
han suffrid wip oute cause. if it be
wipout cause/ ȝe þt ȝeuep to ȝou spi
rit & worchip vȝtues in ȝou: wheþir
of/ werkis of þe lawe or of heringe of
bileue: as it is writē/ abraham bile
ue to god & it was arettid to hī to riȝt
fulnesse/ & þ̄fore knowe ȝe þt þese þat
ben of bileue: ben þe sones of abraham/
& þe scripture seynge afer þt god iust
tifiep þe heþene: of bileue to olde to
fore to abraham. þt in þee alle þe heþe
ne schulen be blessid/ & þerfore þe
seyt ben of bileue: schule be blessid
wip feiþful abraham/ for alle þat

ben of pe werkis of pe lawe ben vn-
dir curse/ for it is writē/ cursid
is cuerich pt abidip not in alle pīn
gis pt ben writen in pe book of
pe lawe: to do po pīgis/ & pt no mā
is iustified ī pe lawe bifore god:
it is open/ for a riztful man lyuep
of bileue/ but pe lawe is not of
bileue/ but pe pt don po pīgis of
pe lawe schal lyue in hem/ pt is
azen bouzte vs fro pe curs of pe la
we: & was maad accursid for vs/
for it is writen cursid
pat hangip in pe tree/ pat amōg
pe hepen pe blessinge of abrahā:
were maad in ihū crist/ pat we v
dirfongē pe biheste of spirit: for
our bileue/ bryngen & seie aft mā/ no
man dispisip pe testament of a
man pt is confermed: or ordeyned
a bouē/ pe bihestis were seid to a
brahā: & to his seed/ he seip not

in seed is as in manye: but as in
oon. & to yi seed pt is crist/ but & seie
yis testament is ~~gyuet~~ confermed
of god/ pe lawe pt was maad aft^r
foure hundrid & prittizeer: makip
not pe testament veyn to avoide
pe biheste/ for if enritage were of pe
lawe: it were not now3 of biheste/
but god grauntide to abrahaam: po
rou3 biheste/ what p̄ane ye lawe.
it is sett for trespassinge: til to pe
seed cam to whom he hadde maad
ad his biheste/ whiche lawe was
ordeyned bi aungels: in pe hond of
a mediatour/ but a mediatour is
not of oon/ but god is oon/ is pan
ne pe lawe azen pe biheestis of god:
god forbede/ for if pe lawe were 30
uen pt myzte quikene: verily were
rytfulnesse of lawe/ but scripture
hap concludid alle p̄igis vndir sy
ne: pat pe biheste of pe feip of ihū

crist: weren ȝouē to hem pt vileuen / & to fore pt vilene cnn. pei weren kept vndir pe laive. enclosid into pt vilene pat was to be schewid / & so pe laive wās our vndir maistir in crist: pat we be iustified of beleue / but after pt vileue cnn: we bē not now vndir pe vndir maist / for alle ȝe ben pe children of god poruz vileue in ihū crist / for alle ȝe pat ben baptisid: ben clopid in pt crist / per is no ȝew. no greek. no bonde man. no fre man. no male. no female. for alle ȝe ben oon in ihū crist / & if ȝe ben oon in ihū crist: pan ȝe bē pe seed of abraham & eiris bi biheste / Tnn. c.

But I seie as longe tyme as pe eir is a litil child: he dyuersip no pig fro a seruaūt. whānne he is lord of alle pigis / but he is vnd' kepe rs & tutours / into pe tyme ateter nyned of pe fadir / so we whānne we weren litil children: we seruedē vn

dur ye elementis of ye world/ but
after yt ye fulfillinge of tyme cam:
god sente his sone maad of a wom
man maad vndir ye lawe/ yat he
schulde azen bie hem yt were vndir
ye lawe: yat we schulden vnd'fonge
ye adoptioun of sones/ & for ze be god
goddis sones: god sente his spirit
into zoure herts. crynge abba fad'/
& so yer is not now a seruaūt but a
sone/ & if he is a sone. he is an eir bi
god/ But pānez e vnknowinge god:
seruede to hem yt ni kinde were not
goddis/ but nowāne ze han knowe
god. & ben knowen of god. how be
ze turned eftsoones to ye feble and
nedy elementis. to ye whiche ze wo
le eft serue:/ ze taken kepe to mes
& monyis & tymes & zeeris/ but I dre
de zou leste whi oute cause I haue la
bord among zou/ ye ze ab I. for I am
as ze/ brep̄en I biseche zou. ze han hurt

.l.

nie no pñg/ but ze knowen pat bi m
flurnyte of flesch ihane pchid to zou
nowȝ bifore: 7 ze displiden nor neipñ
forfoken zoure temptacoñ ī my fle
ifly/ but ze reffeyued me as ā āngel
of god: as crist ihū/ wher pāne is
zoure blessinge. for I bere zou wit
nesse pt if myzte haue be don. ze wol
den haue put out zoure izen. 7 zouē
yern to me/ and I pane mad an
enemye to zou. sepinge zou pe sope:
pei louē not zou wel: but pei wolē
exclude zou pat ze suen hē/ but sue
ze ye good eiemore ni good: 7 not
oonly when I am pſent with zou/
ny smale childre: whiche I bere eft
soones til pat crist be fourmed ī
zou/ 7 I wolde now be at zou. 7 chaū
ge my voice. for I am confoūdid a
mong zou/ sein to me ze pt wolen
be vndir pe lawe/ ze han not red
pe lawe. for writ writh/ pt abrahā

had de two sones/oon of a seruaūt.
toon of a fre wōman/but he pt
was of pe seruaūt.was boꝛun aft
pe fleisch/but he pt was of pe fre
wōmā:bi a biheste/pe whiche pī
gis ben seid by an ym: vndirstō
dinge/for pese ben two testamen
tis/oon in pe hil of synay gēdꝛinge
into seruage:whiche is agar/for
synay is an hil pat is in arabie:
whiche hil is ioyned to it.pat is
nouȝ ierlīm.t seruep wt hir ~~werk~~
ig/children/but pat ierlm pt is ai
boue is fre:whiche is oure modir/
for it is writen/be glad pu bareyne:
pat berist not/breke out t crie:pt
trauaist not/for pe children/for ma
ye sones ben of hir pt is left of
hir housbonde/more pan of hir
pat hap an housebonde/bi bi
we ben sones of biheste after isa-
ak/but now as pis pat was boꝛn

aft̄ ye fleisch. pursuede hī pat wass
after ye spuit: so now/ but what
seip ye scripture/ caste out pe seruā
āt: & hir sone/ for ye sone of pe seruā
unt. schal not be eir wip ye sone of pe
fre wijf/ & so bretheren we ben not sones
of ye seruaunt but of pe fre wijf/ by
wliche fredom crist hap maad vs fre
tonde ze yerfore: & nyle ze eftsoones be holden in ye zok
of seruage/ lo i poul seie to zou. pat
if ze be circumcidid: crist schal no mo
ze profite to zou/ & i witnesse eftsoo
nes to echе man pat circūcidip hym
silf: pat he is dettour of al pe lawe
to be don/ & ze ben voidid aweyward fro crist.
& ze pt ben iustified in pe lawe: ze hyā
fallen aweyward fro grace/ for we poruz
ye spirit of bileue: abiden ye hope of
riztfulnesse/ for in ihū crist neipir cir
cumcisioū is ony pīng worp neipir
prepuce: but pe bileue pt worchip

vi charitee ze rūne wel. who letteth zou
pt ze obeyede not to trupe: consente
ze to no man. for yis counseil is not
of hī pt yat depid zou / but of youre
apeiryng al pe gōbet / and triste on zou in
oure lord: pt ze schulen vndirstonde
uoon opir pīng / and who pat disturbl
ip zou: schal bere doun ury3t eiie he be
and yif ich yet preche circumcisioū.
why3t suffrep zit persecucioū: pān
pe sclaundre of pe cros is a voidid /
wolde pt pei weren kut awey pat dis
turblen zou / for yi pere ze ben clepid
into fredom: oonly zeue ze not fredō
into occasioū of flesch. but yi charite
of crist serue ze to gidre / for euery la
we is fulfillid in o word / pou schalt
loue yi neizbore as yi silf / and if ze bite
and ete eche opir. se ze lesse ze be wastid
eche fro3 opir / and I seie to zou in crist /
walke ze in spirit. and ze schulen not
parfourme pe desiris of pe flesche /

for pe fleisch coueitap azen pe spirit: & pe
spirit azen pe fleisch/ for pese ben ad
uersaries to gidze: pat ze do not alle
pingis pt ze willen/ pt if ze ben led bi
spirit: ze dē not ūdr pe lawe/ And pe
werkis of pe fleisch ben open/ whiche
ben fornycacioūn. uncleenesse. wchastite.
letherie. seruyse of false goddis. wic
che craftis. enemytees. stryues idig
nacioūs. wraththis. chidingis discen
cioūs. sectis. manslauztis. drūknes
sis. vnreuerable etingis. & pingis lyk
to pese/ whiche I seie to zou: as I haue
told zou to forē/ for pei pt don suche
pingis: schulen not haue pe kingdō
of god/ but pe fruit of pe spirit. is
charite. ioie. pees. pacience. long a
bidinge. benignite. goodnesse. myl
denesse. feip. temperāūce. continence
chastite/ azen suche pingis is no lawe
& pei pat ben of crist: han crucified
per fleisch. with vices & coueitingis/

if we lyuen bi spirit: walke we bi
spirit/ be we not maad couetous
of veyngloxie. stirīge eche oþr to
wrappe. or hauynge enuye eche to

Be tripurth itmāe ¶ ꝺ. ꝛ. ¶ oþ
be ocupied in ony gilt3e pat
ben spiritual enfourme ze such oō
in spirit of softnesse/ biholdīnge vi
silf leste þr pou be temptid/ eche bere
oþris charge: & so ze schulē fulfille
pe lawe of crist/ for who þr trowip
pat he be ouzt whānne he is nouzt:
he bigilip hī silf/ but eche man pro
ue his owne werk: & so he schal haue
gloxie in hī silf & not in anopr/ for
eche man schal bere his owne charge/
he þr is taust bi word: comyne he
wip hī þr techip hī in alle goodis/
uple ze erre: god is not scorned/ for
wo þīgis þr a man sowip: þo þīgis he
schal repe/ for he þat sowip in his fle
sche: of pe fleische he schal repe cor

rupcion/ but he pat ſonvrp in pe ſpi
rit: off pe ſpirit. he ſchal repe eiilaſt
inge liſ/ t tonge good: ſtille we not
for in hys tyme we ſchal repe: not ſtil
linge/ ꝑfore wyle we han tyme wo:
che we good to all e mē but moost to
ward ꝑ houſly of/ pe fay/ſeze what
maner letters I haue writē to zou: wt
nyꝫ owne hond/ for who eie wole
plese in pe fleiſch: pis constreynep zu
to be circumcidd/ oonly: pat pei ſuffre
not pe perſecucion of cristis cros/ for
ueiy: pei ꝑwen circūcidd: kepen pe
lawe/ but pei woleu ꝑ ze be circum
cidd: ꝑ pei haue glorie in zoure fle
ſch/ but fer be it fro me to haue glorie:
but in pe cros of oure lord ihū crist/ by
whom pe world is crucified to me: t
I to pe world/ for in ihū crist neiꝫ circū
cicion is ony pig worp. ne ꝓpuace: but
a newe creature/ t who eie suen pis ru
le: pees on hem t mercy t on israel of

god / therafter no man be hemp to me /
for I bere in my body. pe tookenes of
oure lord ihū crist / pe grace of oure
lord ihū crist be wip zoure spirit bu-
pren amen // Here endy gadynes /
and bigynnep pe prolog to effelies //.

Effelians ben of asie / pese whā
ne pei hadde resseyued pe wo
rd of trupe; abiden stedfastly in pe
feip / pe apostle pilip hem: writinge
to hem fro rome out of prisoū bi ti
taus pe dekene // Thus seip ieroni / .i c

Poul pe apostle of ihū crist
by pe wille of god. to alle
seyntis pat ben at effesie.
and to pe feipful men in crist:
grace be to zou and pees of god oure fa
dir. and oure lord ihū crist / Blessid be
god and pe fadir of oure lord ihū crist:
pat hap blessid vs wip al spiritual
blessinge in ~~crist~~ heuenly pīgis in
crist / as he hap chosen vs in hī silf.

bifore pe makinge of pe world: pat
we were holy & wipouten wem in his
sizt in charite/ which hap bifore or
deined vs into adopcion of sones: by
ihū crist into hī/ by pe purpos of his
wille: into pe heringe of pe glorie
of his grace/ in which he hap glori
fied vs in his derworpe sone/ in whō
we han redempcion in his blood: for
zeuenesse of synnes aft pe richesses
of his grace/ pat aboūdide greetly in
vs/ in al wisdom & prudence: to ma
ke knowen to vs pe sacrament of his
wille/ bi pe good plesaūce of him.
pe which sacrament he purposide
in hī: in pe dispensacion of pleute
of tymes/ to enstore alle pīgis in crist.
which ben in heuenes & which ben
in erpe in hī/ in whom we ben clepid
bi cast bifore ordeyned/ bi pe ꝓpos
of hī pt worchip alle pīgis: bi pe cōu
cel of his wille/ pt we be into pe he

ryngē of hys glorie: we pat han hopid
bifore in crist / in whom also ze were
clepid. whanne ze herden pe word of tru-
pe. pe gospel of 3oure helpe / in whō
ze bileuyngē ben marked / with pe ho-
ly goost of biheste. whiche is pe ernest
of oure eritage. into pe redempcioū
of purchasyngē into heryngē of hys
glorie / þfore I herē 3oure feip pt
is in crist ihū. & pe loue into alle seīn
tis: ceesse not to do þankingis for
3ou: makīge mynde of 3ou in myn
þreyeris / pat god of oure lord ihū crist
pe fadir of glorie: 3eue to 3ou pe spir
it of wisdom & of reuelacioū īto pe
knowlechīge of hī / & pe izen of 3oure
herte hizted: pat ze wite which is
pe hope of his clepīge. & which rī
pe richessis of pe glorie of his erita
ge in seyntis / & which is pe excelent
greetnesse of his vertu into vs pat
han bileued by pe worchīge of pe

myzt of his vertu wych he wrouzte
in crist: reisynge hī fro deep & settinge
hī on pe rizthalf in heuenly ymagis:
avoue echye princepat & potestat in v̄
tu & dominacion & avoue echye name
yat is named. not oonly in pis wor-
ld: but also in pe world to comyng/
& made alle pīgis liget v̄der his feet/
& zaf hī to be heed ouer al pe chirche
yat is pe body of hī / & pe plente of hī
whiche is alle pīgis in alle pīgis: And

and whāne ze [illegible] filled
were deed in zoure giltis & zy
nes. in whiche ze walkiden sū tyme:
after pe cours of pis world. after pe
prince of pe power of pis eir. of pe
spirit pt worchip now into pe sones
of vnbileue in whiche also we alle ly
uyden sum tyme. into pe desirs of ou
re fleisch: doinge pe willis of fleisch
& of pouzts & were bi kynde pe
sones of wrappe: as oper men / but

god

god pat is riche in mercy: for his ful my
che charite in wyche he louede vs. zhe
wh3ē we were deed in synnes. quy
kenede vs to gidze in crist. bi wyhos g̃
ce ze ben saued / 7 azen reisid to gidze:
7 made to gidze to sitte in heuenly
yngis. in crist ih̃u / pat he schulde schye
we in pe worldis aboue comynge: pe
pleuteuous richessis of his grace in
goodnesse on vs in crist ih̃u / for be gra
ce ze be saued bi feip: 7 pis is not of zou
for it is pe zift of god. not of werkis:
pat no man haue glorie / for we b̃
pe makinge of h̃i: maad of nouzt ī crist
ih̃u in goode werkis / whiche god hap
ordeyned. pat we go in po werkis / for
whyche pyng be ze mynded pat sum
tyme ze were heepen in flesch / whych
were seid prepuce. for pat pat is seid
circūcisiō maad bi hond ī flesch /
ze were ī pat tyme wipouten crist a
lienede fro pe lyuynge of israel. and

.m.

gilhs of testamentis/ not hauynge
hope of biheste: & wip out god ī pis
world/ but now in crist ihū: ze pt we-
ren sūtyme fer. ben maad nyz ī pe
blood of crist/ for he is oure pees pt
made boþe oon & vnbyndīge þe myd-
dil wal of alle/ pt our mortal enu-
mytees in his fleisch/ & avoidide þe
lawe of comandementis bi domes. pt
he make pees in hym silf into oo
newe man/ makīge pees: to reconcile
hem. bope in oo bodi to god ī pe cros.
slee ī ze ī enmytees in hym silf/ & he
comynge preche pees to zou pt were
fer. & pees to hē pt weren nyz/
for bi hī we bope haue nyz comynge.
in spirit to pe fadir/ þerfor nouzte
ben ȝe gestis & comelyngis: but ze
ben citeseyns of seintis. & hous holde
meyne of god/ aboue bildid on pe
foundement of apostlis & profetis: vp
on pe hiȝeste coyner stoon crist ihū/ in

whom ech bildinge nmad: wexip
nto an holy temple in ye lord in wh
om also ye zebildid to gidre into ye
abitacle of god in ye holy gost. ¶ iij c.

For ye grace of pis pmg I poul
ye bounden of crist ihū for zou
hepin men: if nepeles ze han herd ye
dispencacioū of goddis grace pt is zo
uen to me in zou for bi reuelacioū ye
sacrament is maad knouen to me.
as I aboue wrot in schort pīg: as ze
moū rede t vndirstonde my prudēce
in ye myn mysterie of crist/ which in oūr
not knouen to oper generacions to ye
sones of mē: as it is schewid to his
holy apostlis t profetis in pe spirit/ pt
hepin men ben eueue eirs. of oo bo
dy: t parteneres to gidre. of his biheest
in crist ihū bi pe euangelie/ whos
nny mystre I am mi pe zift of goddis
grace: whiche is zouē to me. by pe wor
kynge of his vertu/ to me leest of

¶ M.

alle seyntis. yis grace is zouē to ꝑche
among hepin mē/ ye vnserchable ri-
chessis of crist/ & to lyzte alle mē wh-
ich is ye dispensacioū of sacrament
hid fro worldis in god. pt made alle
yīgis of nouzt/ yt ye myche fould wis-
dom of god be knowē to princis and
potestatis & heuenly yīgis. bi pe chur-
chen ye vnsoze ordynaūce of worldis.
which he made in crist ihū oure lord
in whom we hā trist & nyz comyng.
in tristinyge by ye feip of hī/ for wh-
ich ye praig I axe: pat ze faile not ī my
tribulacioū for zou. which is zoure
glorie/ for grace of yis pīg & bowe
my knees to ye fadir of oure lord
ihū crist: of whō eche fadirheed i he-
uenes & in erpe is named/ pat he ze-
ue to zou after pe richessis of his glo-
re: vertu to be strengthid bi his spirit
in ye inerman/ pat crist dwelle bi
feip. in zoure hertis/ pt ze rotid and

goyd in charite: moū. comp̄hende
ibip alle seyntis. ¶ which is pe lyeder t
pe lengpe t pe hyzuesse t pe deepuesse
also to wite pe charite of crist moze ex-
cellent pan science: p̄t ze be filld̄ al
pe plente of god/ t to hī pat is mypzty
to do alle pīgis moze plenteuously
pā we axē or vnderstonde by pe vertu
pat worchip vi vs: to hī be gloxie m
pe chirche t m crist ihū into alle gen̄
acoūs of pe worldis af worldis amē
Therfoze I wouīde fox pe lord my.c
pusechezou: pat ze walke wox-
pily in pe clepinge in which ze ben cle
pid/ with al mynesse t mylde nesse:
"supportīge eche ōwip pacience ayn̄
charite/ bisy to kepe vnyte of goost in
pe bond of pees/ a body t o spirit. as
ze ben clepid in oon hope of zoure
pinge/ os lozd o feip. o baptym t god
of alle: which is above alle men t in
alle pīgis. t in vs alle/ but to eche

.iii.

of vs grace is zouen. by ye measure
of ye zeuynge of crist/ for wherche pig
he seip/ he stizynge au hiz: ledde captif
te captif. he zaf zifts to men/ but wh
is it p^t he stizede vp: no but allo p^t he
cam doñ first into ye lowere partes
of ye erpe/ he it is p^t cam doñ & pat
stizede ou alle heuenes: p^t he schul
re fille alle pīgis/ & he zaf sūme apo
stlis: sūme.pfetis/ opre euangelistis.
opre schepherdis & techeris: to pe
ful endīge of seyntis. into pe werk of
mynysterie: into edificacioñ of cristis
body/ til we renen alle into vnyte
of feip & of knowīnge of goddis so
ne: into vpwrist man after pe me
sure of page of ye pleute of crist/
p^t we be not now lite childrē mo
wynge as wawis: & be not borun a
boute wip eche wynd of techynge.
in ye wepwardnes of men. in slutil
nes to ye disceipuīge of errour/ but

to ibe trupe in charite. & ibere alle
pingis pris arst ouwe heed of whom
al pe bodi sett to gidre & bouȝe to gid-
bi ecche jointinge of vnderseruynge. by
iworchinge into pe measure of ecche me-
bre: makip edificacioñ en charitge of pe
body ito edificacioñ of it self in charite
¶ forez sere & witnesse pis ping in pe
lord: pt ze walke not nouȝ as pe gen-
ten walken in pe vanite of her wit
pat han vndirstondinge derkned ibp
derknessis & ben alienede fro pe lif
of god. bi ingnoraūce pr is in hē: for
pe blyndenesse of her herte/ whiche
dispeyrige bitoke hem self to vnchast
nte: into pe worchige of al vnclēnesse
in coueitise/ but ze han not so lerned
crist: if nepeles ze herden hī/ & ben
tauȝt in hī: as is trupe in ihū/ do ze
awey bi pe olde lyuynge pe olde mañ
pt is corupt bi pe desires of errour/ &
be ze renewid in pe spirit of zoure

soule: & clope ze pe nelbe man. wbich
is maad aft' god in rigtwisnesse. and
holynesse of trupe/ for wbiche pīg. ze
putte awey lesinge: & speke ze trupe
ech mā wip his neizboze. for we ben
membris ech to oper/ be ze wrop: & nyle
ze do sinne/ pe sunne falle not doū on
youre wrappe/ nyle ze zeue stide to pe
deuel/ he pt stal: now stele he not/
but moze trauaile he in worchīg wt
his hondis pt pr is good: pt he haue
wherof he schal zeue to pe nedy/ ech
yuel word. go not forp of youre mo
up/ but if eny is good to pe edifica
cōū of feip: pt it zeue grace to hē pat
heren/ & nyle ze make pe holy goost
of god sorp: in whiche ze ben marked
in pe day of redempcōū/ al bitternesse
and wrappe. & indignacōū. & cry and
blasfemye. be taken awey fro zou. wt
al malice/ & beze to gidre benīgne ad
inuicem. forzeuynge to gidre as also god

Forsake to forow̄ m̄ nat ¶ v. c. ∞ ∞.

Therfore be ye folowers of god:
as moste derworpe sones / &
walke ye m̄ loue: as crist louede vs /
& gaf hī silf for vs an offringe & sacri
fice to god: into pe odour of swetnesse /
& formycacioū & al vnclēnesse. or auā
rice be not named amoug̃ you: as
it bicomep holy men / eipr filpe or
folpe speche or harlatrie pt ptepnep
not to pfit: but more doingē of pāk
kingis / for wite ye pis pt eche & vndr
stonde pt eche leccha. or vnclene mā
or couetous. pt seruep to mawmetis:
hap not eritage m̄ pe kingdō of crist
& of god / no man disseyue yu wi vey̆
word / for whi for pese pīgis: pe wrap
pe of god cam on pe sones of vnbile
ue / ȳfore nyleze be maad ptenerys of
hē / for ze weren sum tym̄ derknes
sis: but now lizt m̄ pe lord / walke
ze as pe sones of lizt / for pe fruit of

lizt is in al goodnesse & rizthwisnesse &
trupe/& preue ze wyat pīg is wel ple
singe to god/& nyle ze conformyne to
vnfruitouse werkis of derknessis:
but more repreue ze/for what pīgis
bē don of hem in pryuy: it is foul zhe
to speke/& alle pīgis p^r bē repūued of
ye lizt: ben openly schewid/for al pīg
pat is schewid: is lizt/for wherfore pīg
he seip/rise p^u p^r slepist & rise vp fro
deep: & crist schal lizte yee/pērfore bri
pēn se ze how warly ze schulē go/not
as vnwise men: but as wise men ax-
bynge tyme. for ye dayes bē yuele/
per fore ne yle ze be maad vnwise:
but vndirstondinge which is ye wil
le of god/& nyle ze be drunken of wī.
in which is leccherie: but be ze filid
in ye holy gost/& speke ze to zou si
lfi salmes & ympnes & spiritual
songis. singinge & seynge salm in zoure
yerts to pe lord/ēū more doinge pā

kingis for alle pingis in pe name of
oure lord ihū crist: to god & to pe fad/
be subget to gidre in pe dyede of crist/
wp̄ inē be pe subget to her housbōdis:
as to pe lord/ for pe mā is heed of pe
wōman: as crist is heed of pe chirche.
he is sauyour of his body/ but as pe
chirche is subget to crist: so & wp̄ inē to
her housbondis in alle pīgis/ inē lo
ue ze zoure wyues: as crist louede pe
chirche/ & zaf hī silf for it: to make it
holy/ & clensid it wip pe waischīge
of watir. in pe blood of his: to zeue
pe chirche glorious to hī silf. pat it
hadde no wem ne reuelinge. or ony
such pīg: but pat it be holy & undefou
lid/ so & inē schulen pei her wyues: as
her owne bodies/ he pat louep his
wyf: loueb hī silf/ for no man hatide
euere his owne flesch: but norischip
& fostrip it as crist doip pe chirche/ &
we ben membris of his body of his

fleisch & of his boones/ for pis ping
aman sch; al forsake his fadir & modir:
& schal drauȝe to his wijf & pei schulē
be tweyne in oo fleisch/ pis sacrament
is gret/ zhe3 I seie in crist & in pe chirche
nepeles ze allē ech mā loue his wijf as
hī silf & pe wijf drede hir houbonde.
Dues obeischie ze to
zoure fadir & modir: in pe lo
rd for pis pīg is iuztful/ onoure pin fa
dir & pi modir pis pe firste maūde
ment in biheste: pat it be wel to pee
& pt pou be longe lyuȝnge on erpe/ &
fadris ayle ze terre zoure soules to ȝe
wraype: but norischeze hem in techī
ge & chastisinge of pe lord/ Seruantis
obeischeze to fleischly lordis with drede
& tremblynge: in symplenesse of
zoure herte as to crist/ not seruynge
at pe eize as plesinge to men: but as
seruantis of crist/ doynge pe wille of
god of disceracioū & good wille: &

uynge to ye lord: & not to uen/ ui
tinge ~~what elle yng he schal do~~ pt ech
man. what euer good yng he schal
do: he schal receyue pis yng of ye lord
whep seruaũt whyeyr fre man/ or se
lord is do ye same yng to hem: forȝe
uynge manassis/ whiche pat bope
her lord & zoure is in heuenes: & ye
takynge of psones is not amonge
god/ herafter ward bnipne be ȝe coũfor
tid in ye lord: & in ye mygt of his vtu/
dope zou ibip pe armere of god: pt ȝe
moũ stonde. azens aspyngis pe deuel/
for whi stryuynge is not to vs azens
flesch & blood: but azens princas & po
testatis. azens gouernours of ye bo
ld of pese derknesses/ azens spiritual
yngis of wickednesse: in heuenly yng
is/ pfore takeȝe pe armure of god: pt ȝe
moũ azenstonde in pe yuel day. & in
alle pingis stonde parfiȝt/ pfore stond
ȝe & be ȝe girt about zoure lendis

in lop ſtaſtneſſe. ⁊ clopid wip ye hauur
ſoñ of riztwiſneſſe. ⁊ zoure feet ſchod
in makinge redy of ye goſpel of pees
in alle pingis take ze ye ſcheeld of
feip. in wbicheze moñ quenche al
le ye firy dartis of ye worſte ⁊ take
ze ye helm of helpe: ⁊ ye ſwerd of ye
goſt p̄is pe word of god/ bi al p̄ier
⁊ biſechīge. p̄ie ze al tyme in ſpirit.
⁊ in hī wakīge in al biſyneſſe ⁊ bi
ſechinge. for alle holy men ⁊ for me/
pat word be zouen to me ī openīge
of my mouþ: wip tuſt to make kno
wen ye myſterie of ye goſpel for
which I am ſett in meſſage in a
chayne/ ſo pat in it y be hardy to
ſpeke: as it bihouep me/ ⁊ ze wot
wh̄t p̄ingis b̄e aboute me. what I do.
tichicus my moſt dere brop̄r. and
trewe myniſtre in pe lord. ſchal y
make alle p̄ingis knowen to zou/
whom I ſende to zou for pis ſame pīg

pat ze knowe ibhat þinges bē abou
te vs. & þt ye mōfforte zoure hertis/
pees to bepne. & chaute wip fep of
god oure fadr. & of pe lord ihū crist/
grace wip alle men: pat louen our
lord ihū crist. in vnmoxupcion. Amē/
here endip effesies/ And bigynnep
pe prolog on pe pistle to
Philipēans
Philipenses ben of. Philipēa
macedonye/ pese ibhanne pei
hadden herd pe word of trupe. stod
stedfastly in pe feip. & pei receyuedē
not false apostlis/ pe apostle þerfp
pese: writinge to hem fro Rome out
of prisoū. bi epafrodite. Jerom
in his plog ceip pus/ ii. &/
Paul & timo pe seruauntis
of ihū crist. to alle pe hy
ly men in crist ihū pat bē
at Philippis. wip bischopis
and dekenes: grace & pees to zou of
god oure fadr. & of pe lord ihū crist/

Ido yankynge to my god in al my
re of zou eue more I alle my pieris
for alle zou wip zoie. ⁊ make abis-
chynge on zoure compaynge in pe gos-
pel of crist; so pe fulfille my til now
tristuynge pis ilke ynge pt he pt bi
gan in zou a good werk: schal per-
fourme it til into pe day of ihū crist
as it is iust to me. to fele pis ynge
for alle zou / for pt I haue zou i herte.
⁊ in my bondis. ⁊ in defendynge ⁊
confermynge of pe gospel: pt alleze
be felowis of my ioie / for god is wit-
nesse to me. how I coueite alle zou.
in pe bowelis of ihū crist / ⁊ pis I yng
I preie: pt zoure charite be pleteuows
more ⁊ more in kunnynge ⁊ in al wit /
pt ze preue pe bettre pīgis: pt ze be
clene wip oute offense in pe day of
crist / fillid wip pe fruit of riztwisnes
se bi ihū crist: into pe gloxie and pe
herynge of god / for bi-spen I wole pt

ze wite. pt pe pīgis pt ben Aboute me:
han comen more to pfit of pe gos=
pel/so pt my bondis weren maad
knowen. in crist: in erbe moot hal
le and in alle opre placis/pat no
of bzepre tristinge in pe lord: more
pleinoully for my bondis: durste wt
oute dredе speke pe word of god/
but sīnne for enuye & stryf: sīnne
of good wille pchidē crist/ & sīnne of
charite. witinge pat I am put ī pe
defence of pe gospel/ but sīnne of stri
yf sclyendeli crist. not clenly. geting
heu to reise tribulacioū to my bon
dis/ but wlyt pe whyle on al manēr
eyn bi occasioū eyn by truye. crist
is schewid: & in pis pīng I haue ioie.
but also I schal haue ioie/ & I woot
pat pis pīg schal come to me in to
helpe: bi zoure p̄iere & pe ōdir my
nystringe of pe spirit of ihū crist. by
my abydinge & hope/ for in no pīg

J schal be schamed: but in al trist as
euere more & now. crist schal be mag
nyfied in my body. eiþ̄ bi lyf eiþ̄ bi
deep for me to lyue is crist: & to die is
wynynge/ pat if to lyue in fleisch. is
fruit of werk to me: to what J sch al
chese. J knowe not/ but J am constrey
ned of tuo pingis. J haue desire to be
dissolued: & to be wip crist/ it is mychc
more better/ but to dwelle in fleischc:
is needful for zou/ & J trist inge pis pig
wot pt J schal dwelle & parsistly dwel
le to alle zou/ to zoure profyt & ioie
of feip: pat zoure pankīgis aboumde
in crist ihū in me. by my comynge
eftsones to zou/ only lyue ze worply
to pe gospel of crist/ pat whep̄ J come
& se zou/ eiþ̄ absent J here of zou/
pt ze stonde in spirit. of one wille: trau
ilinge to gidre. to pe feip of pe gospel/
& in no ping agerd of aduersite
es/ whiche is to hem cause of perdicion:

but to zou saule of helpe/ & vis yīg
is of god/ for it is zouen to zou for crist.
pat not oonly ze bileuen in hī. but
also pt ze suffren for hī/ hauynge pe
same struf: which ze sizē I mest now
ze han herd of me/

¶ pe secunde. c.

Therfore if ony conforte is ī crist.
if ony solace of charite. if ony
felouschip of spirit. if ony mibardnesse
of mizp toīge. fille ze my ioie/ pt ze
vndirstonde pe same yīg. & haue pe
same charite of o wille. & fele pe sa
me yīng/ no yīg vi struf. neip by
veyn glorie. but in mekenesse. demy
ge eche oth to be hyer pan hī silf/ not
biholdīge eche vi hī silf. what yīgis
ben his owne. but po yīgis pt ben
of oyure men/ and fele ze pis yīg
in zou. which also is in crist ihū/ pt
whānе he was in ye fourme of god.
demede not rauepne. pt hī silf weie
euene to god/ but he lowide hī silf.

takīge pe fourme of a seruaūt/ t
was maad ītō pe likenesse of men:
t in abite was foūden as a man/ he
mekide hī self: t was maad obedi
ent to pe deep/ zhe to pe deep of pe
cros/ for wlyche pīg god enhaūsside
hī: t zaf to hī a name p̄t is a boue
al name/ p̄t in pe name of ihū: edy
knee be bowid. of heuenly pīgis. of
erpely pīgis. t of hellis/ t eche tūge
knoūlecche: pat pe lord ihū crist. is
in pe glorie of god pe fadur/ p̄ for wy
moost derworpe bryngūē as eūe more
ze han obeischid not in my p̄sence
oonly: but mychе more now ī wyn
absence. worchе ze wip drede t trebling
zoure helpe/ for it is god p̄t worchip
in zou. bope to wilne: t to p̄fourme
for good wille/ t do ze alle p̄ingis. wip
oute grucchīgis t doutyngis: p̄t ze be
wip oute playnt/ t symple as pe co
nes of god wip oute reprefe: in pe

unpddil of alchyrelbide nacioñ 7 wey-
ward/ among whiche ze schynen as
zeiles of lizt in pe world: 7 holde ze
to gidze pe word of lyst to my glorie
in pe day of crist/ for 3 haue not rñ.
ne in veyn: neiþ3 haue trauelid
in veyn/ but 3if 3ouz 3 be offrid on
ou pe sacrifise of zoure feip: 3 haue
ioie 7 3 panke zou alle/ 7 pe same
þing haue ze ioie: 7 to gidre panke
ze me/ 7 3 hope in pe lord ihñ: þt 3
schal sende thy mope soone to zou/
pat 3 be of good conforte: whanne þo
þingis ben knowen þt ben about me/
for 3 haue no man so of owille: pat
is busy for zou wip clene affeccioun/
for alle men seken þo þingis þat ben
hyer oñna of crist ihñ/ but knowe ze not
pe assaye of hyt: for as a sone of fa
fadir he hap serued wip me in pe
gospel/ þ̄foze 3 hope pat 3 schal sende
hyt to zou: anoon as 3 se what þingis

ben aboute me/ & I triste in pe lord:
pat allo my silf schal come to zou
soone/ & I gelide it needful: to sende
to zou epafrodite my brop̄ & euene
worchere & mȳ euene knyzt/ but
zoure apostle: & pe mynystre of my
nede/ for he desirde zou alle: & he ꝙ
was sorouful. ꝙfore pt ze herde̅ pat
he was sik/ for he was sik to pede
ep: but god hadde merci on hi̅/ and
not oonly on hi̅: but also on me. lest
I hadde heuynesse on heuynesse/
ꝙfore more hastily I sende hi̅: pat
whan̄e ze han sen hi̅. ze haue ioie
eft. & I be vnsyoute heuynesse/ ꝙfore
resceyue ze hi̅ vnp al fore in pe lord.
& haue ze siche. vnp al amour/ for pe
werk of arst he went to deep/ zeuy̅-
ge his liif: pat he schulde fulfille.
y pat faukde to zou anetis my ser-
uices for ye pridde. c. wyle
I and my̅ pryen I haue ze

ioie in pe lord/to write to zou pe
same pingis: to me it is not sorw.
t to zou it is nedefulle/ se ze hou
dis se ze yuele iberimen. se ze re
uysioñ/ for we ben aramacioun
~~seruen to god~~ whiche bi spirit ser-
uis to god/ t glorie ī crist ihū. and
han not trist in pe fleisch: pouz
I haue trist ze in pe fleisch/ pouz
opir man is sepu to triste in pe fl
eischc: I more/ pr was aramadid
in pe eizte day. of pe kyn of israel.
of pe lynage of beniamyn. an e
breu of ebrewis/ bi pe lawe: a fa
risee/ by loue p̄fuynge pe zyntje
of god/ bi riztwisnesse pat is in pe
lawe. I wip oute pisay in/
but whiche pīgis were to me wō
ynngis: I haue demed pese apey
ryngis for crist/ nepeles I gesse al
le pīgis to be peyrement: for pe
deer science of ihū crist my lord/

.11.

for I made alle þīgis peyrement. & I
reine as dreit: þat I wþynne crist/ and
I be foūden in hī: not hauynge my
riztwisnesse þt is of þe lawe/ but þt
þt is of þe feip of ihū crist. þt is of
god. þe riztwisnesse in feip: to knо
we hī. & þe vertu of his risynge azē.
& þe felouschip of his passioū/ & to
be maad lyk to his deep: if on ony
maūe I come to þe reisurrexioū þt
is his deep/ not þt now I haue ta
ken. or now am parfyt/ but I sue
if in ony maūe I comprēde. ī wch
che pīgis also I am comprēhendid in
crist ihū/ brepurē I deme me not þt
I haue comprehendid/ but o þing
I forzete þo pīgis þt bē bihyndis
& strecche forp nip lift. īto þo pīgis
þat ben bifore. & pūsue to þe ordey
ned mede of þe hize clepinge of
god in crist ihū/ þ fore who euere we
ben parfyt: fele we þis þing/ and

ffyze vndirstonden in oȝ manere ony
þing: þis þīg god schal scheuse to
ȝou/ nepeles to vhat þing ibe hem
comen: þat we vndirstonde þe same
þing. 7 þat we parfitly dwelle ī þe
same rule/ vnpurē beze my folower
is: 7 waite ze hē þt walken so: as ze
han oure forme/ for manye wal
ken: whiche ȝe haue seid ofte to ȝou/
but now 7 wepīge sey: þe enemyes
of arstis aus/ whos ende is deþ: whi
os god is þe wombe/ 7 þe glorie in
confusiōn of hem: þat sauoren eype
li þingis/ but oure lyuynge is in heu
enes/ fro whēnes also we abiden
ye sauyour our lord ihū crist. which
schal reforme þe body of oure me
kenesse. þt is maad lyk to þe body
of his clernesse. bi þe worchinge by
which he may also make alle þīgis
herfore my. ē liȝter to hem //.
my vrīþen moost wel-wisye

t no oft delird. my ioie t my cowbue:
so stoude ze m pe lord moste dere wip ē
i pie eu dam. t wi secle sy nocen: to
wnderstoude pe same pīg m pe lord
also i pie t pe germa felowe: hel
pe pou pe ilke wp mē, pt trauelid ē
wip me m pe gospel wip diement
t ope myn helperis. whos names
ben m pe book of lif/ ioie ze m pe
lord eu ermore: eft i sei e ioie ze/ be
zoure pacience knowen to alle mē:
pe lord is nyz/ be ze no pnig bisy:
but m al preier t bisechīge: wip w
inge of pankīgis be zoure askīgis
knowen at god/ t pe pees of god pr
passip al wit: kepe zoure hertis t
wndirstondīgis m crist ihū/ to hē-
nes forp bnpuē. what eūe pīgis be
scoye. what eūe pīgis chast. what e-
ūe pīgis just. what eūe pīgis holy.
what eūe pīgis able to be loued
what eūe pīgis of good fame. if

ony vtu. if ony þīge of disaply
ue: penke ze pese pīgis. þat also ze
han lerned. & take & herd in me & sey
wo ze pese pīgis: & god of pees schal
be wip zou/ but I ioiede greetly in
pe lord: þat sum tyme a frut̄ard
ze flourdē azen to fele for me. as al
so ze feliden/ but ze weren ocupied:
I seie not as for nede/ for I haue lerned
to be sufficaent: in wiche pīgis I am
& I can also be lowid: I can also haue
pleute/ eiþ wheer in alle þīgis: I am
taust/ to be fillid & to hūgre: & to a
bounde: & to suffre myscheef/ I may
alle þīgis in hī þt cōfortip me/ ne
pelees ze han don wel: comynynge
to myn tribulacoū/ for ze philipencis
writen also. þt in pe bygynnyng
of pe gospel. whanne I went fro
fro macedonye: no chirche comyne
de wip me in reson of pīg & ȝeuen
& taken: but ȝe aloone/ whuche cētē

to tessalonyk: bones & tables also to
vse to me not for þ seke zift. but þ
require fruit abowndinge in zoure
reconū for zyaue alle pnigis. & abou
de/ þan fillid of po prīgis taken ofe
passodre. whiche ze senten īto pe
odour of swetnesse acceptable sa
crifice plesinge to god/ & my god
fille al zoure desire bi his richesse
in glorie in crist ihū/ but to god
& oure fadir: be glorie īto worldis
of worldis amen/ Bretre ze wel cūn
holp in crist ihū/ pe bisechen pat ben
wip me greten zou wel/ alle holy
men gretē zou wel. moost worpely
per þ ben of pe emperours hous/
pe grace of oure lord ihū crist be
wip zoure spirit amē/ here endip
pe pistle to ~~colocenas~~ filipenses:
& biginnep pe prolog to colocenas (1.)

Colocenas ben also laodicēas
pese ben of Asie/ & per yadden

be disceyued by false apostlis/ ye
apostle yī silf nam not to yeue: but
he bringip yē azen to correccoū by
epistle/ for yei yadden yerd ye word
of arrianis. pr̄ yadde vndirfonge
ye nyn vpstering into yē/ perfore ye
apostle nolde bodīlī bi rot to yem for
effesie: bi tatians ye deliuerer of oueelp
nus ye apostl Jerom in his plog
to colocenas: seip pus // ¶ i. c. aw

Dul apostle of crist ihū. by
ye wille of god. & tymothe
bropr. to yem pr̄ ben at
loce. holy & feythful bretherē
in crist ihū: grace & pees to zou of
god oure fadir. & of ye lord ihū crist/
we don yankīgis to god & to ye fadir
of oure lord ihū crist. euermore p̄yngge
for zou/ herīnge zoure feip in crist ihū.
& pe loue pr̄ ze han to alle holy me:
for ye hope pr̄ is kept to zou in he
uenes/ whiche ze herden in pe word

of true of ye gospel yᵗ cam to ȝ/
as also it is in al ye world. & ma
kyp fruit & wexyp as in ȝou fro yat
day. in whyche ȝe herden & knewen
ye grace of god in trupe/as ȝe ler
ned of epafras oure felowe mo
ost derwoȝpe whyche is a trewe
mynystre ~~for ȝow~~ of yu for ȝ/
whyche also declared to vs ȝoure
louynge in spirit/ yfore we fro pe
day in whyche we herde: ceasse not
to praye for ȝow & to aske/ yᵗ ȝe be
fulfilled in yᵉ knowinge of his wil
le in al wisdō & goostly vndᵉstan
dinge/ yat ȝe walke worthyly to
god pleasinge by in alle ȝōgs & ma
ke fruytful in al good werk. & wexe
in ȝe knowe of god/ & be coūforted
in al power by ȝe myȝt of his de
clarite al patience & longa
nymyte with ioyefulnesse yanke
fulnesse to god & ye fader which

che made zou worpi nito pe pawr of
holy men in lizt / whiche telpiende vs
fro pe power of derknelle & tranla
tide into pe kingdom of pe lone of his
louynge. in whom we hen azen bi
yngc & remyllion of synes / whiche is
pe ymage of god vnlible: pe firste bi
gete of ecbe creature / for in hi alle
pingis ben maad. in heuenes & in er
pe: vilible & vnlible. eyp' tronis.
eyp' domynacions. eyp' principatis eyp'
powers / alle pingis be maad of hym
& in hi. & in hi. & he is bifore alle. &
alle pingis ben in hi / & he is heed of
pe body of pe chirche / which is bigy
nynge. & pe firste bigete of deed men.
pat he holde pe firste dignyte in alle
pingis / for in hi it pleside al plente
to enhabite: & by hi alle pingis to be
reconsiled into hi / & maki pees bi pe
blood of his aob: pe pingis pat ben
in erpis eyp' pat ben in heuenes / and

Wh̄ane ze were sū tyme alieued & enc
nyes vi witt in yuele werkis: now
he hap reco̅ciliad zou in pe bay of his
fleisch vi deep/to hane zou holy & vnbē
ned. & wtoute repreef vi foze hi/if
ueneles ze dwelle in pe feip. fou̅did &
stable. & vnmouable fro pe hope of pe
gospel pt ze hane herd/wlich is preched
in al creature. pat is vndir heuene.
of wlich̄e I paul am made mynyst.
& now I haue ioie in passiou̅ for zou
& I fille pe vi̅gis pt failen of pe pas
siou̅ of crist in my fleisch: for his
body pt is pe chirche/of wlich̄e I
paul am made mynystre/vi pe dis
pensacou̅ of god pat is zouen to me
in zou/pt I fille pe word of god. pe
mite pt was hid fro worldis & gener
acouns/but now it is schewid to his
seyntis. in wlich̄e god wolde make
knowe pe richeis of pe glorie of
pis sacrament in hepn mē/wlich

is authorite: peyope of glorie/ wily
on vse leryen. repreuynge echeman.
t techinge echeman tal wisdom:
yt we affre echeman parfyt in aut
ihū/in whyche pigalle ytreasure
of knowlege: vy ye worchyge of hy.
yat ye worshyp in me vn to pu. C.
Cut I wole yat ye wite. what
wyndle I haue for zou. and
for hē yat ben at laodice. t whyche
neuer sizē not my face in flesche:
yat her yertis be conforted/ t ye
tauzt in charite. vnto alle ye richesse
lis of pe pleyne of vnderstondinge.
into pe knowinge of my steryc of god
pe fadir: of ihū crist: in whom alle
pe tresours of wisdom t of knowe
ben hyd/ for pis I say: yat no
man disceyue zou in hygpe of resoñ
gh for pouz I be absent in body: by
spirit/ am with zou/ ioyninge t seinge
zoure ordre. t pe stedfastnesse of zoure

vileue patris m̃ arte/ þ̃ eye as ze hyt̃
take ihū arte owre lord. walkeze
m hī. t beze rooted t vilde alyue
m hī/ t confermed ī pe vileue as
ze ham lerned: abundige m hī m
to̅nge of pandige/ fezeptuo ma̅
bitteynezou. bi filosofie t veyn sal
lace: after pe tradicoī of me. after
pe elementis of pe world: t not af
ter crist/ for t hī dwelliy bodily. al
pe fulnesse of pe godhede/ t ze ben
fild in hī. pat is heed of al prīna
pat t power/in. whom also ze be̅
circumcidid. m circumcisiō not
made w̄ hond. t dispoilynge of
pe body of synne: but m circum
cisiō of crist/ t ze be̅ buried to ge
dre wip hī in baptym. in whom
also ze ben risen azē bi feip of pe
worchinge of god pat reisid hī fro
deep/ t vbane ze weren ded ī gul
nes t in pe prepuce of zoure flesh:

he qualifieth to gyue you wyt/
forgevenesse to you alle gyltes. Doinge
awey ye writinge of ordre. v. 188.
dzeding vs. ye was contrarye to vs/
ye took awey yet to ye wolde
bil: pinninge them ye nayles of ye
olde testament. and
wt ye same nayle. ouercame
ye deuyll. and his power. and
made a shewe openly. ouer
mynge ye same in his glorye.
Let no man therfore iudge you
in meate or in drynke. or of
reconinge of a holy day. or of
ye newe moone. or of sabbothes. Which
ben a shadowe of thinges to come/
but ye body is of Christ. Let no man
begyle you of your rewarde: in
vsynge humylite and worshippinge of gods/ &c. whyche

ben dede wip crist hu pe elementis
of pis world: whatzit as men hy
nynge to pe world demen ze: pat
ze touche not neiþ taste neiþ trete
wip hondis pe pingis: whiche alle
ben into leep bi pe vse: aft pe
mandementis & techingis of me/
whiche ben ordeyned of men in
reyn religioun & mekenesse. & not
to spare pe body/ not in ony honour
to pe fulfillinge of pe flesche/ m.c.
yif þerfore ze han risen to gi-
þe wip crist: seke ze po pin-
gis pat bē aboue. where crist is sit-
tynge in pe rizthalf of pe þrone of gd/
sauere ze po pingis pat ben aboue:
not pe pingis pat ben on pe erpe/ for
ze bē dede. & zoure liif is hid wip crist
in god. for whanne crist schal apere
zoure liif. pan also ze schulen ape-
re wip hī in glorie/ þat is ze zee
membris whiche ben on pe erpe:

for my mouth vnclennesse, lechery
yuel counsell, & auarice which is
scruple of mannes/ for whiche
vices ye wrappe of god cam on ye
sones of vnbyleue/ in whiche also
ze walkeden sum tyme. whanneze
yuede in hē/ but now putte ze awei
alle vices. wrappe. and malignacoūs ma-
lice. blesfemye. & foul word of zour
mouth/ ne lieze ze to gidre/ schame ze
zou no pe olde mā with his dedis/
& clopeze pe newe man pat is
maad newe vnto knowinge of god. after pe ymage of
hī pt made hī/ where is not male
& female. iewe & grew. circum-
cisioū & vncircumcise. barbarus & scy-
bonde man & fre man. but crist
is alle & in alle vices/ for zee as
pe chosen of god. holy & loued clope
zou wip pe entrails of mercy. ben
ignyte & mekenesse. pacience

ánce/ & lippere ze eȝ oon opur
forzeue to zou &c: ſony mma
zeus ony hap aquaiel &c pelod
forzaſt to zou: ſo alſo ȝe/ & ingē alle
pere pigis haue ȝe pdarue: yet is
pelamb of pen fendā/ & ye ȝees of
arkeuyde mzanne hertis. mak
dyeȝe bendeyd mobody. & yeze
hyrde/ yerbeyd of aultdruelle ma
ȝoupleuteriouſly in albilcom. &
ȝeue ȝe mone eze zou ſelfin ſalue ȝe
and pmyſes & ſpirituel longe in
gracē. Inglīſſe ȝoure hertis to ye
lordis pīſ. Wyat elle yīſ ȝe mut
knowe of mi ded: alle yīſ le ye
hame of ȝour lord wyl make amōge
penitāris to gud & no ȝe ſchal
vnderſtōde/ wyſmen vnderſtōde
ſchal ſcholombis: & it ſchal ſey to
pe lord/ mou lowe ȝe ȝour hyre.
& ſple ȝe be bitter to hem/ & hate
obeie ȝe to ȝour fadir & modir bi

alle ynges/ for pis is wel ꝓfitable
in pe lore/ pan3s wyle ze teue zou
selues to mdigusacoñ yer yerke
not nede sele lyeñ/ ceremōñs.
Coueyte in alle pings to sendy hy
lorde/ not forsyngge erroure. &
flesinge to manlute in tymꝑuer-
te of yeer. Drede ge pe lord/ but
reioyse in hym wip tremblynge
to pe lord. Fast in mortifyinge
pat of pe lorde is absent. Be/
ware of enuye/ lastynge in pe lord. Be/

to speke pe mysterie of crist. for wh̄ych
also am bounden / pat i schewe it: so
as it bihouep me to speke / walke ze
in wisdom to hem pat ben wipoute
for pe. azen bynge tyme / zoure word
be saied in salt. condit̄ for to grace /
pat ze wite: hou it bihouep zou to
answere to eche man / to pis moost
ere broȝt fey ful mayster and my
felowe in pe lord: and make alle
pīgis knowen to zou pat ben about-
forne / whom i sende to zou to pis
same pīg pt he conforte zoure hertis
and make pe more glad in loue /
and in alle richesse of vnderstondyng in
knowleche of pe mysterie of god
and fadir and of crist ihesu / in
whom ben hidde alle tresours of
wisdom and of kunnyng. and pis
i seie / pat no man bigile zou in
wordis of lesyngis. for pouȝ i be
absent in flesch / netheles i am
with zou in spirit / ioiynge and
seynge zoure ordre and pe stedfast-
nesse of zoure feip in crist ihesu /
as ze han taken him in whom
walke ze / rotid and bildid in him /
and confermed in feip as ze han
lerned / habowndynge in him in

& yͤ pat is seid iust: wiche ben of
damnacion. pei aloone. ben myȝ̄ty el-
pers in pe kingdom of god. pr̄ ben
ren to me in solace/ ⁊ as pat
ofȝou. ye seruant of yͤ̄ crist gret
ȝou wel/ euer bisi for ȝou in prayers.
patȝe stonde parfit & ful in al pey
wille of god/ & bere witnessinge to
him: pr̄ hye hap nuyche trauaile for ȝ̄/
& for hē pt̄ bē at laodice. & pat ben
at ierapolyn/ luk pe leche moste de-
re & dernas: gretep ȝou wel/ gretȝe
wel brep̄en pr̄ ben at laodice/ and pe
wymmen nymfam. & pe chirche pt̄ is
in hir hous/ & whanne pis pistil
rad among ȝou: do ȝe pr̄ it be rad
in pe chirche of laodicenes & pat
ȝe yt̄ pistil pt̄ is of laodicenes & fulfille
ȝe to archippus: se ye vnderstonde yt̄
pou hast taken in pe lord: pat pou
fulfille. pray I aldermon̄ by pe grad
of god/ be ȝe myndeful of my bōdis/

¶ Here endip colocenas: ¶
¶ Here begynnep pe prolog to laodicenes //

Godicencis ben also colocenas.
as two ey townes ¶ oo peple
in asie/ pese ben of asie/ and a-
mong hē hadde be false apostlis ¶
desseyued manye/ þ̄foxe pe apostle
bringip hē to mynde of his conuer-
sacion and trewe prechīge of pe gospel
¶ exhortip hem to be stidefast in pe tre
ue wit ¶ loue of arst. ¶ to be of o
wile but pis epistle is not in co
myn latyn bookis/ ¶ þ̄foxe it was
but late translatid into englische
tonge ¶ Here endip pe prolog: ¶
¶ Here begynnep pe pistle //

Paul apostle not of men ne by
man but bi ihū crist// Ido
pankynges to my god by
al my prayer pat ye ben dwellinge
¶ abidinge in himabiding pe bihest

te in ye day of rom/ for nem̄ ye wch
spekinge of sēme vnto me hyar
lond zou: ye wiche wold̄ turne
zou fro ye trupe of ye gospel p.ꝰus
prechid of me/ & now hem pat ben
of me to ye profist of ye trupe of
ye gospel. god schal make deffer
uyngr & dongc benigne of wer
kis & helpe & eūlastinge lyf/ & now
my hond is hen open. which I suf
fre in this thū in wohich I glad and
zoie/ & pt is to me to eullastinge hel
pe pt pis be monig be don by zour
preieris & mynystring of ye holy
goost: eiper by lyst eip̄ bi dep̄ for so
ye to me it is hyf to lyue in crist
to die zoie/ & his wiche schal do in zo
pat same pīge pat ze mod̄ haue
ye same loue & pt ze be of o will.
pforze ze well belaued bri pr̄e hyde
ze & do ze in pe drede of god as ze
han herd pe ꝑsence of me. & hyf

schyll be to zou wip outen ende/ sop
y it is god yt worchyp vi zou/ and wy
ll wel loued bxpvren do ze wip oute
ssyp wyp drauzīge. wyzat eūe yūgis
yat ze don/ ioie ze vū ast' ecchyenbeze
men defoulid m luce erp' fowl wyn
nynge/ be alle zoure dzūgis opē a
mens god: & bez ze sadefast' ze with
ofiarst/ & zoze po vigis y' ben haolt
tweye & clyast & unf:' & ablo to bez
ied/ and kepe zem herte pi vīgis
yatz ben hau hend & take' & gret vīgil
be to zou/ alle ioly men gret zou
wel/ pe grace of oure lord ihū crist
be wip zoure spirit/ to zeip' pise
of colocens to be rad to zou/ here
endip laodicæns' & bigīnep pe
plog to tessalonycens // xxv //
estalonycens be men ioyp
full in god fadir/ & in ihū crist
his sone/ grace to zou & pees
fro god oure fadir & fro ihū crist

also in p̄ticion of ther owne nacōis/
for yf ye nolde ye reffeyued nor false
apostles. ne yo vīgo pt were seed of
false apostles/ yelle ye apostle p̄ceyp:
wrytinge to hem from athenes bi
nam touchynge

Jerom in his prolog on pis pistle seyp pus/ i.c.

Paul & silvan & thymothe.
to ye chyrche of tessalony-
cens. in god ye fadir & in
ye lord ihū crist. grace and
pees to you/ we don yankingis to god
eu̇emore for alle you. & be vnakyn
myndeful of you in our p̄yers wyout
ceesinge/ hauynge myndе of ye we
rk of youre feip & trauele & charite
and abidinge of ye hope of oure lord
ihū crist in ye sight of god & oure fadir/ ye
wot bi ymp̄ē of gyfte. we wrytinge you
thesinge/ for our gospel was not at
you in word only: but also in vertu
and in ye holy goost and ī mykyle plēte/

Ye ought euyll thynge we vse amōg
yow for your yll maners sake/ but
vse of vs: for the lord requyreth
profyted vnto vs/ that we shuld
ensample to all men/ that wicked-
nesse & malyce/ for ofsoupe
word of the lord is pure/ holy: not
soyled with vnrighteousnesse/ but
youre fayth ys to god: so that pla-
ces gyen for/ so yt we nede not vse
as to fayne any thyng/ for yet the
hyen ofsoun lyues make euyll we
haden to you/ and hon ye be dil-
ed to god for vnkyndnesse/ to come
to hymynge god & vryst to abide
his sone fro heuen. Whyon hym
rose fro the dede/ yea euen Jesu

Da vanyshed awaye/ and
came vnto vs/ for it was not
but fyrst we suffred & were

¶ unyglyd wy wrongs as ze wyt-
in Christ. ¶ yaden trst i oure lorde.
to spelke to zou pe gospel of god in
mych trybulacõe/ and sure exortacõ
on: is not of errour. nether of vnde-
nesse. neyther in gile/ but as we ben
proued of god. yat pe gospel of god
schulde be taken to vs. so we speken/
not as plesinge to men. but to god
yat proueth oure hertes/ for neyther we
were ony tyme in word of flateringe.
as ze witen/ neyther in occasiõ of cou-
tenesse. god is witnesse/ neyther seking
glorie of men. neyther of zou neyther of
ope/ whanne we mowe ouris apostlis wyz-
tem haue be in dysaye to zou/ pe we
were made litil in pe myddil of zou.
as if a norise fostre hir sones/ so we
desiringe zou wyp good loue. wolde
haue bitake to zou not oonly pe
gospel of god/ but also oure lyues.
for ze ben made most tenerous to

vs/ for whom ze ben unprideful of oure
manere & werynesse/ we warn you
wyth and day. þt we schuld not gre
ue any of zou: & þdyde to zou pe e-
uāgelie of god/ god & ze ben unmef
full: you holily & iustly. & wtoute pla
yntie we weren to zou þt bileuēde/ as
ze wite/ you weprechide to zou. and
comfortide/ eche of zou as ye fadir
ful sones: & we hem witnesside/ pat
ze schulden go worpily to god: þt de-
pide zou into his kingdom & glorie/
per' for' we dō þankyngis to god: wt
oute ceesyng/ for whanne ze hadde
take of vs pe word of pe herynge of
god: ze token it not as pe word of
men/ but as it is verily pe word of
god: þt worchip in zou þt bileuen
ned/ for whanne ze ben maad follo-
wers of pe chirche of god þt ben in
iude in crist ihū/ for ze hen suffrid
pe same pīgis of zoure cuene kynn

gis:

gs: as yet of ye jewis/ wyche nowē
vope peiord vnti ẗ ye xpēs: ẗ pūsuēde
vs/ ẗ yet plesid not to god: ẗ perbē
aduersaries to alle mē/ forbedinge
vs to speke to heyē mē: yt yei be
saued/ yt yei fille yer synnes
euermoze. for ye vnkyndnesse of godd cā
on hem. ẗ to peeuze/ and vtyrmen ys
dicolsuth so zou for ẗ tyme by mouȳ:
ẗ in bihoolding but not in yerte:
yan hyzed moze plenteuously to se
zoure face yt gret desire/ for we wol
zew come to zou/ bye ẗ youl ones ẗ
eftsoone. but tarandle letteth vs/ for
wyth zou ne zoure hope or ioye
or crowne of glorie/ wyche ye be not
vtyr ones bifore oure lord in his
comynge. for ye ben our glorie and
¶ Wherfore whanne we myȝte no lengur
plese/ it was to vs to dwelle alone at a-
thenes/ ẗ we sente timothe oure broȝ

¶.

and myny stre of god in pe euan
gelie of ast: to zou to be ofer
med/ to be tauzt for zoure help:
pat no man be moued in pese tri
bulacoñs/ for ze silf witen: pt in
pis ping we ben sett/ for vhanne
we were at zou: we bifore sedon
to zou. pat we schulden suffre tri bu
lacoñs/ as it is bifallen/ 7 ze witen/ 7
for pi I poul no lengir abidinge: sente
to knowe zoure help/ lest 3t auen
ture he pt temptip tempte zou: 7
zoure trauele be maad veyn/ but
now vhanne tymope sehal come
to vs fro zou: 7 telle to vs zoure
help 7 charitee/ 7 pat ze haue good
mynde on vs: euere desiring vs.
as also we zou/ 7 fore hy[m]en we
ben confortid in zou in al oure
nede and tribulacoñ: bi zoure
help/ for now we liuen: if ze stō
den in pe lord/ for vhat dongē

of your kingis. mon̄ we zelde to god
for zou. in all ioie. in wiche we
ioie for zou. before our lord. ny3t
and day. more plenteuously pray-
ynge. þat we se zoure face. and fulfil-
le þo þingis þat ar̄ lac̄te to zoure feyth.
but god him self and our fadir. and ye lo-
rd ihesu crist. dresse our weye to you.
and you multiplie zou. and make
zou habounde in charite. in to alle
eiþer to oþ̄. and into alle men. as also
we zou in zoure. to make zoure hertis stab-
lisshid in halowyng. bifore god and
our fadir. in þe comyng of
our lord ihesu crist. with alle

¶.v. c.

C Redith ȝe fro ȝeres
ȝe þat ben sonis of
liȝt. and sonis of
day. we ben not of
nyȝt. ne of derknes.
þerfore slepe we not
as and oþ̄. but wake we
and be we sobre. for
þei þat slepen. slepen
in nyȝt. and þei þat
ben drunken. ben
drunken in nyȝt.

P.

monaitrementis / I yeue yowe to you:
by pe lord yhū / for yis we pe wille of
godzanne holynesse: yt ze absteyne
zou fro fornycacoū / pat ethe of zou
hāue wife in holynesse
and onour / not in passiō of lust:
as heyen nē pt knowe not god / &
pt no man oū gō.ney3 & defeyne hys
brother in chaffarynge / for pe lord is
veniere of alle pese pīgis: as we be-
fore seide to zou & yan testified /
for god clepide not vs vnto vilēnesse:
but vnto holynesse / pfore he pat dis-
pisip pese pīgis: dispisip not man
but god pat also zeuip his holy spi-
rit in vs / but of pe charite of bro-
thirhode we habē no nede to write to
zou / for we silf haue lernid of god: pat
ze loue to gidre / for ze do pt vnto
alle brepren in al macedonye / and
but we pray zou bretherne abou-
ndē more / & make besynesse to be quyete /

and pat ze do zoure nede. ¶ ze wolde
wip zoure lordis. as we han comu
ñdid to zou/ ¶ pat ze wanye onefly
to hem pt ben wip oute fay. ¶ pat
ofno mañes zeldene ony pig/ for
bynede we wolen not pat ze vnno
we. ofmen pat ben wip ze wol not co
nsaile as ope pt han not hope/ for
pe we bilouen pat pe hap deed ¶
rose agē. so god alle pat slepe pur
hem pt ben deede bi hym. he schal
pis pig for zou pat pe owe to ofpe
lord/ pat we pt lyuen pat ben
comyng ofpe lord: schulen not
me bifore hem pt slepen. ¶ pe
lord in pe comaundement. in pe
vois of an archangel. ¶ in pe trumpe
of god/ and pe deed men pat ben
ariste: schulen rise ayen first/ and
we pat lyuen pat ben lefte: schu
lyche to gidre wip hem

ve fifpe. c. ii

sobre/ lond in ye haburion of
fey + of hymne. + in ye helm of yo
pe of helpe/ for god puthe not vs
vnto wrathe: but vnto purchasing
of helthe by our lord ihū cryst, yat
died for vs/ yat whether we wa-
ke, whether we slepe: we lyuen to
gether by hī/ for whiche cause co-
forte ye to gether: + edifieze eche o yo
ther/ + euē as we do/ we pray you: yat
ye knowe hē yt trauele among yow/
+ ben ouerseers to you in ye lord.
+ teche you: + yat ye haue hem mo-
re abundantly in charite/ for yo
werkes sake/ + be at peas among
your selues. Also we exhorte you
brethren: warne ye hem yt are vn-
rule: comforte ye feble mynded:
holde vp the weke: be pacient
ward to all men/ se yat none

here endip pe furſt pyſtle
to teſſalonycēas: 7 bigynnep pe pplog
to pe ſeconde

of ye aduersarie/ and of ye vnbeleuing
men of hī/ ye wrtay yis bible fro
athens: vi tarrie ye telleue & onely
unus ye acohr ¶ Jesus seip yus i. c
Dul & siluan & tymoye: to
ye churche of tessalonycen
ns. in god oure fadur & in
oure lord ihū crist/ grace
to zou & pees of god oure fadur & of
ye lord ihū crist/ we owen to do pan
kynge for zou bretren: so as it is
worpi/ for zoure feip oū werp. & ye
charite of eche of zou to opur wordy/
so yt we vs silf glorien in zou. in ye
churchis of god: for zoure pacience
& feip. in alle zoure persecucōis &
tribulacōis/ wyche ye susteynen
to ye ensaumple of ye riht dom of
god: yat ze be held worpi in ye kingdō
of god. for wyche ze suffrē/ if neye
les it is just to fore god: to quite tri
bulacōi to hem yat troubzen zou/

And to you yat ben troubled: rest
wip us/ in ye kyenynge of pe lord
Jhū Xo heuene. wip myȝtis of hys
vertu: in pe knowyne of hym/ yt schal
ȝeue vēnaūce to hē yt knowen not
god: & yt obeien not to pe euāgelie
of oure lord Jhū Xt/ whiche schulē
suffre euerlastinge peynes: fro pe
ȝe of pe face of pe lord/ & fro pe glo
rie of hys vertu: whēne he schal co
me to be glorified wip hys seyntis.
And to make wondirful to alle mē
yat bileuede/ for oure witnessinge
is bileued on ȝou: in yt day/ in wich
dai also he pray euermoze for ȝou:
yat oure god make ȝou worpi to
his clepinge/ & fille al pe wille of hys
goodnesse: & pe werk of feip in vir
tu/ yt pe name of oure lord Jhū
crist be clarified in ȝou. & ȝe in hym:
bi pe grace of oure lord Jhū crist/

pe secounde chapitre//

But bryuen we preuen zou
pe comynge of our lord ihū
crist. & of our congregacōn vnto
pe same comynge. pat ze be not
moued soone fro zour witt/ neiþ
pe afeerd. neiþ bi spirit: neiper by
word. neiper bi epistle as sent bi
vs: as if pe day of pe lord be nyz/
no man disceyue in ony maneere/
for but aforncōn come first and pe
man of synne be shewid/ pe sone of
pdicōn: pt is aduersarie & is ēhaū
sid ouer al pat pt is seid god. or pt
is worschipid/ so pt he sitte in pe tē
ple of god: and schewe hī silf as
pe were god/ wheiper ze holden not
pat zit whanne I was at zou: I seide
pese pingis to zou. & now wheat wit
holdip. ze witen: pt he be schewid
in his tyme/ for pe pryuytee of
wickidnesse worchip now/ oonli
pat pe pat holdip now: holde til he

be dou alwey/ & yanue pille wickid
man schal be schewid: wyson pe lo
rd schal slee wip pe spirit of his
mouh: & schal distroie wip lizting ge
of his comyng/ hī wpos comyng
is bi pe worchyng of satanas. ī al
vertu and signes. & grete wondris
falce & in al disceit of wickidnesse:
to hem pt perischē/ for pt pei resseyue
den not pe charite of trupe: pt pei
schuldē be maad saaf/ & p̄ for pe god
schal sende to hem myzchyng of
errour: pt pei bileue to lesyng/ pt
alle be demed: wpiche bileuē not
to trupe/ but cōsentidē to wickednesse/
but wpiche in loued of god. we oween
to do yankyngis eūe moze to god for
zou brepren gode chosen vs pe firste fru
tus into helpe in halowyng of spi
rit. & in feip of trupe/ in wpiche also
he clepide zou by oure gospel: into
getyng of pe glorie of oure lord

hyll mysty/ how god wondreth & holdeth ye ye
erthe vpon watres wherin leued: and how
wold only in one cyte/ & ouer lond
hym self in his chirche god ouer all wher
hym lyst & how god ouer all hath
power to make & vnmake. & ye
kyngdom of god/ & yat we be holy
bodi/ fro mornyng & yuele vnto/ for
why he wyl not of hym self/ but hym
that sente hym. & how we be dede
wit hym in baptem/ & how we ryse
hym self: & how he ascended. &

¶ Here begynneth the prologe vpon the
Epistles & gospels vsed in the chirche
of god ouer all the yere

¶ The first sonday in aduent

¶ The secunde sonday in aduent

¶ The thirde sonday in aduent

¶ The fourthe sonday in aduent

¶ Christemasse day

¶ Seynt Stephens day

¶ Seynt Iohns day

¶ Childermasse day

¶ The sonday after Christemasse day

¶ Newe yeres day

¶ The sonday after newe yeres day

¶ The feest of the thre kynges

¶ The sonday within the octaues of the thre kynges

¶ The feest of the conuersion of seynt Paule

¶ The feest of the purificacion of our lady

saule. wel wnge/ yt ihon̄y mā obē
ep not to dure word be spuile. mar
uele ze hī/ and commune ze not wt hī:
yt he be ashamed/ & nyle ze gete
yi as enemye: but repue ze
yt as a broyr/ & god hī self of pees
yue to zou euerlastige pees in al
place/ ye lord be wip alle zou/ nup
saluacion: wp ye hond of poul/ in
whuche sygne is ech pistle/ I write
pus/ ye grace of oure lord ihū crist
be wip alle zou. ¶ Here endip ye
secōde pistle to tessalonycēs
& bigynnep ye prolog to ye. pistle to ti

¶ Emforwarde & techip hym
self of ye ordynaūce of ihū crist
& of holynes of lyf. and
wip ye beleeuynge of holy chirche/
& techip to hem ye maneres of
wytnesse ye redeme/ ¶ Jerom
in his prolog on pis pistle seip
pus// ¶ ye firste. xiij. chapitre//

the ofice of lessons

Oul apostle of ihū crist be
cōmaūdement of god our
sauyour: & of ihū crist our
hope. to tymothe biloued so
ne in the feip: grace & mercy & pees. of
god the fadir. & of ihū crist our lord/
ship I pray yee pat you schuldist nou=
elle at ephese whanne I went into
macedonye. pat you schuldist pe=
nōne to cūmen/ pat yei schuldin
not teche op̄r wise ne yyue yeue tēt
to fablis. & grenologies pat ben vn=
certeyn: whiche zeuen questiouns
more pan edificacoū of god pat is ī
the feip/ for the ende of cōmaūdemēt
is charite of clene herte. & good cō
science. & of feip not feyned/ for whi
che pingis sūme ȳaue erryd & ben tur
ned into veyn spechis/ & wolden be
the techeris of the lawe. & vnd=stōde
not what pīgis they speken. ne of
what pīgis they affermen/ & we wite

vat pelnuelh goed: ſeuy mens
ſe te lauſhilly/ ſ mynge pſsyng
pe lawe is not ſett to ryghtwiſ
men ſ mortliger. to vnhooſ
men ſ to fynnes. to vnrighte men ſ
vnfoulid. to vnclene ſ offaders ſ vnwiſ
of mode. to mēſleers ſ lechours.
to hem par tenethere pt men
lefin gruongers ſ forſwoxen. ſ who
ny opir pīg is contrarie to pe holſ
techynge pat is aſ pe euangelie of
pe glorie of blessid god. wyche is
bitakē to me/ ſ do pankīgis to ihū
pat mī ſtrēgthide me in oure lord: ſ reknid
hide vsy ſeip ſ lowe pt is in mī vnkū
dewe bond ſ woxpi ſ me ſeruyngē

Ay cuthyli am mito pie ngole to
make fyuful mik daafiroffyndze
pleas ye forte/ but yhey ynnege-
ethey: prute yhe chyrche fayeme
me mac fyft. al pearyuor to peeuo-
angye of hem y nihula bleue to hi
mto ellachange hyfe to ye kng of
uoylois vndedly to vnyfte the kng
gno alsone be enouy glorie mo
uoylois of uoylois amen. burthe
yis remembrance to yr pous fore ty
ouge. Ay ye pfame yat yhe be pe-
ethe fyeuange, but yan pceiue

Capitulum. xxv. & xxvi.

The first chapter of the Book,
that is called Gospel of the

bi goode werkis/ and ōman lerne
lerne wip al diligēce/ but
not a wōman to teche. neyr to ha
ue lordschyp on ye hou lbonde. but
to be i silence/ for adam was first
fourmed and eue/ and adam was
not disceyued. but ye wōmā was
disceyued in brekynge of ye lawe/
but schee schal be saued: yi generacōn
of childre. if schye dwelly perfitly
in feip and loue and holynesse wt sobir
nesse. And a faithful word. If any
man desiry a bischopis
riche. he desiry a good werk/ it ou
ȝt bihoueb a bischop to be wipoute
vnpreef. ye houlbonde of oonli. so
ȝe prudent chaast. hooli. holdynge
hospitalite. a techere. not ȝouen wyche
wyn. not a fiytere but temperat.
not ful of chidynge. not coueitous.
but suffrynge his hous/ and his owen

luge ye wyfe/ yf she be vnto
hī not godly/ yf she haue
ye hyghnesse of ye vnyuersyte &
god/ not beyng cōtented to ye same/
lette hym be cōmytted vp into ye
hādes of ye chirche/ yf she
honeste hī to haue also good rewarde
vnto of hem yt ben wepmete ther-
vnto/ yf they refuse not vnto reyson
cause of ye tenet/ also yf they
renes to be chast. not wastyng
not ȝouen vnyto ye dryl. not fay-
foul wyuinge. par ignē ye may
offeṛ in dene ordenaūce/ but be
ȝouen vnto ye chirche for hyr
to expende/ Also yf they wyuen
to be chast. not vnthrifty. sobre.
kepyng hī in alle pīgs/ obeyenes vnto
bodis of ye wyf. wyche ye gaffe
her lawes & her honeste/ for yf ony
vnyuersyte wel ordeyned ye
ye to hem self. & vnyche ye rest I ye

Be

vzourge: but be you exawmple
of empful mẽ, in Wozd in Iruynge
in chantee in cap in chaste/tul Jo
me take tent to wdruge to cry ma
ri e trdige/wole pou lul chaunge pe
grace ublich is in pe: pt is Jose tuge
by pre hand thy punige on of pe you
be of ffich od/yeake pou yefe yige.
in pese be you: pt pe ffitige be chau
ble to alle mẽ/take tent to pi flet
to dotty me. Ue bich in hi/hy pou do
nige yefe yige: shall make hoye
pi ffi/ cant hẽ pt hou pe/ pleme
you not in ehpe mẽ. Ue luerhye
aafadi/ zeuge me. mẽ. Ue hypuen!
for upfinen. ffi madme/ zeuge mẽ
pen no fiftige in ul chaunge.

nd vrfore god/ & sche pt is Alwicowe
vrily & dicolat: hope in god. and be
vily in vilechyngis & presens nyzt
and day/ for sche pt is hyrpugge in
delias is ded/ & counsilde you pis
pung: vt ye be wip oute repzeef/
for thouy man hap not aux of his
owne. & moost of his houshoolde
men: he hap renyed pe feip/ & is
worse pan an vnfeipful man/ al
widowis be chosen not lesse pan fifty
zeer. pt was wyf of oon housbonde.
& hap witnessinge in goode werkis/
if sche norischide chyldren. if sche re-
ceyuede pore men to herbozowse. if
sche hap washe pe feet of hooly men
if sche mynystride to men pt suffren-
den tribulacoun/ if so sche folowide
ay good werkis. but echeuse you
zoungre widowis/ for whanne pei han
ton lecherie: pei wolen be wedded
in crist/ haupng dampnacoun: for

per ihesu mund voide pe firste kep/
ynge per yoil lernē to gn alwar hon-
ōr. not oonly idel but ful of nog-
ōty and noyous: kepyngē pīgis
yat vnhonest nor/ pōfoze shuld ap-
poynte vndewise he vsēth. & yat
gr coy shuldyen. & be yonafty pues
to zeue noon occasiō to pe adū
sare: In mule ofcaurdā y' gyfyz no-
ū kīne ben turned ayar ase cam-
mas/ pomy temptful vnten hap ne do
ynd mynystre he to hem/ par pe
clynchye be not greued. yt ft suffle
to hem p'ven very vertuous/ pe
shud par hem wel gouernaūce:
he per had voxyn to mukle amor/
nedolf pei par medlen in wyd
kīk tydīge/ ox scripture kep pon
kepelf not bridle pe mouth of pe
ox pronoūchynge: and a wyse man
ftandyt his bene/ mych pore ap-
pe ascendyng ayens hym:

vnder thys cyte pre Wytnessis/ vut
repente yon mees par hymē bifore
alle men: par also opne hanne dede/
ipse vefore god t vpt aut t tys dyo
seu migelis: pat you kepe yese pī
ges wpoute pndice/ t no ping
ūi bowīge to ye cyte fore/ pute
pou honōst to no man: neyp anō
ewyne pou wp opē wītnes cy-
nes/ kepe yi fiftyatt/ nyle pzut
dynke watir: pat vse whil wīne
fox yi stomake/ t fox pīi ofte fallīge
ūfirmytees/ Cīnemes hymes bē
open bifore gowgerito tow: pat
of tūnē pei cowen after/ t alle goe
to mōs ben ojen: t yo pat hā hē
ui opir manere nouī not be hyd/

¶ vj. c

What elle ierusalēms ben
mdn zok: nowe yen hyer lord
ih vozpi al onour/ lefte peuplle
of ye lord t pe dowtyne ve vlaffe
med/ t pei pt han sewful lozdis.

Disqule hem not for pei ben bexpuē
but moze serue pei: for pei ben seipful
and loued. Whiche ben pertenens
of venesie/tedje you pese pigis: 7
monesie you pese pigis/ that ony man
techip opur vsice. 7 awardip not to pe
holsum wordis of oure lord ihū
crist. 7 to pt techipge pt is bi pure: pe
is proud 7 can no purg but laug
techip a boute questioūs. 7 stap
pyngge of wordis: of pe whiche bē
brouzt forp. eueyes. stynes. blac
scruyes. yuel suspecions. figtīgis of
men pat ben corupt in soule/ and
pat ben pued fro truye: pt denen
vsyuuynge to be pure/ but agyen
wpnyngge is pure. wip sustaēce/ for
we brouzte no pīg into pis world.
7 no doute. pt we wol not beie a
vsep ony pīg/ but we haupnge foo
dis 7 wip wheat pīgis we schulen
be hild: ve we paid wip pese pīgis/

for

of the myracle/ by the whiche thynge:
about the comfortyng of the/ the grace
of god be wyth you alwaye. ¶ Here
endyp ye firste pistle to tymoye
t bigynep ye p̄log to ye secōde

Jerom
ceip pis sentence ¶ pe firste. c.

upon thy crist. which distroyd recy-
ued grace & vnderstondyng in ye
gospel/ in which ihesu sett apostlis
and apostle: & maistir of hepyn me/
for which cause also I suffre pese
ye trybulacion: but am not confoundid/ for
I wot to whom I haue beleued/ &
am certeyn yt he is myzty to kepe
ye yt is take to my kepynge into yt
day/ haue you ye fourme of holsū
wordis: which you herdist of me i
feyth & loue yt is in crist/ kepe you ye
good take to thi kepynge. by ye ho
ly gost yt dwellip in vs/ you wot
yis. yat alle yt ben in asie ben turned
awey fro me: of whiche is figelus
& hermogenes/ ye lord zeue mercy
to ye hous of onesyforus: for ofte he
refreschide me & chayned not my
chayne/ but whan he was in rome/
he soughte me besily & fond/ ye lord zel-
le to hym mercy of god i yat

Ye seconde chapitre

Ty. tymothye

[illegible] ffor-
ffor-ma[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

neste: ye word of hym crepp as a
canker/ of whyche sitte is ȝ yuuenus:
Whyche selden: doñ fro ye treupe. seyñge/
yat ye ruyngge ayen is wolle ton. And
yei subuertiñ ye feip of sūme/ but
sad foūdement of god stondip: ha
uyngge yis merke/ pe lord knowip
whyche be hise/ ȝ ethe man pt nemep
pe name of pe lord departip fro wic-
kidnesse/ but in a gret hous be not
oōly vessels of gold ȝ of silu̇er: but
also of tre ȝ of erpe/ ȝ so sūme vn-
to onour: ȝ sūme vnto dispyt/ p
fore if ony man clensip hī silf fro
pese: he shal be a vessel halowid ī-
to onour. and profitable to pe lord.
redy to al good werk/ and se pon
pe reste ofzongpe/ but sue ỹ ryȝt
fulnesse. feip charite. pees wip hē
yat inwardly dequeu pe lord of a
clene herte/ and ethenbe pou folt
wipe yese thoūs And wip oute kū

synge: Nethir þt þo gendre shid
nges / but it bihoued þe seruaunt
of þe lord to chide not: but to be myl
de to alle men. able to teche. paci-
ent
Ch. v. ¶
ent. ¶ Chastise ibille
men. þat han not lerned þis þing. þat in þe last
daies. perelis tymen schulen neize /
and men schulen be louynge hem
silf. couetous. hize of bering. proud
de vnbilefulle. vnholy. vnkynde. cursid. wiþout
affeccioun. wiþoute pees. false bi-
mers. ¶ continent. vnkynde. wiþ-
te benignyte. traitours. wilful. puffid
vp. louers of lustis. more pan of god.

Yaungye pelucette of pure: but ce-
rtyge ye/bi oft/and elsi ube pen
yele men/of pele yen ben yat perle
bouisit leden ayenen reste ben-
gody tong: whyche le sold me by
Ale ien-Stilemoje lamyngs Twelfe
yfti comyge to pe fuemer after
ye/and as jamucs i mandyons n
yen ste mones: le pere ayenfon
ten ewge/men corrupt un dongh
bingy wpruch aboute ye fayt
kenyre yen lhyalen not profre/or
ye unlias of hyen lyst le kuowe
to alle men. as here in was/ v yon
yat getin my tehynge of dyuū
ne yuuo linge. fop. long abidinge.
lonelyuene. longe abidinge or
ruchoune. paciōū. whyche here
mad to me at auuoche. at coinge.
et lasse. Wyat maiene peruen
nonj cuspon. ye lord hap alp
mene me of alle/and alle men yat

Cy thymothye

wolen hye fayhilly an eft hys
chyalen sette pernacon hyny
nelemen t ondeynoeng: thyne en
erelemato hoyle: ereyngye t lendy
ten ertons/but ongelle pon t yeye
pngon petpon hafylemed: hyt
bek bytaben to pecyuenge of hy
ene pon hafterned. fay pon hat
knowen hol ychtre fo pyoungye:
wherye mot lerne pe to helpe. bi
fay pat ig mawthyn/ fo alengy
hye ingenthoghod: ig pytuhe
to tryde to pepene to thynke. to

Cap. ii. C

I

Thy synnes/ for thyne sake shall be wholly
men forgiuen and forgotten/ thy sinnes
shall be as the bryght sonne/ and as the
mydday/ and as the lyght. Thou shalt
be sure/ and shalt not feare/ for thou
shalt forget thy labour/ and remember
it no more/ but as the water that is
past away/ and as the day that is
gone/ so shall all thy trouble be
forgotten/ and thy life shall stande
more clearer then the noone tide/ and
though there be darkenesse/ yet shalt
thou be as the morning/ and shalt not
be afrayed/ because thou hast hope/
and shalt dygge about thee/ and shalt
be safely/ and shalt take thy rest
boldly/ yea and shalt lye downe/ and
no man shall make the afrayed/ but
many shall make sute unto the/ and
all they that are in displeasure with
the/ shall be confounded/ and shame
shall be their reward/ that stryue
against the. For thou shalt seke
them/ and shalt not find them/ even
they that were at warre with the/
shall be as nothing/ and as a thing
that is not/ for I the lorde thy god
will holde thy right hande/ and will
say unto the/ feare not/ I will helpe
the. Thou shalt not feare the

Ty. tymothye

Thou therfore my sonne be strong in the
grace that is in christ Jhesu. And the
thinges that thou hast herd of me amonge
many witnesses, the same betake vnto
faithfull men which shall be able to teache
others also. Labour as a good
souldyer of Jhesu christ. No man that
warreth entangleth himself with the
affayres of this life, that he may please
him to whom he hath chosen him to be a
souldyer. And if a man strive for the
mastery yet is he not crowned except he
strive lawfully. The husbandman that
laboureth must first be partaker of the
fruites. Consider what I say. And the
Lorde geve the vnderstondinge in all
thinges. Remember that Jhesus christ
of the sede of David arose from deeth
according to my gospell wherin I suffer
trouble as an evell doer even vnto bondes

here endip pe.y. tymothye: t bp-
gynep ye plog ou ye pistle to tite//

Jeron corp pus q.i. c. //

of soul mynyge. but lyuelonge ofp-
tolle. yonge. ryuere. ryuere. olde. lyk
yolp conjuncte. blange pce trube
wordes as ful certayne/ yt ye be
ryspe to amende. yolkare to
chynge. and to repente yem yate
yeuesan/ for yer ben many yat
bedene. veyr spekens. and dis-
uers, moost perilous of alma-
sion. whyche ye knowe to be ap-
proued/ whyche saluacion yem alle you
fo. techynge whyche pnges ye kn-
nowe not. for ye lowe of soul wyn-
nynge/ and con of hym. be ware
ponsse fals/ wiche of ware bene
rayne lambe: but wel beede of fals
bondre/ pa wymmynge. ye knowe/
for what cause bland hym. for ye
ye be hool in hym/ ne gyue not hit
to fulfyllynge of flesshly concupiscen-
ce of mych/ but studyeth how
ye may profyte yerin bodyly

to clene

to clene wen / but to vncleue wen
t to vnfeip ful: no ping is clene/
for pe soule and conscience of hē
ben maad vnclene/ pei knowlechē
pat pei knowen god: but bi dedis
pei denyen/ wham̄e pei ben abo-
minable and vnleeful: and rep̄-
uable to al good werk ¶ Ti. c. ii

But speke pou po pingis pat
bisemen holsum techyng̃e.
pat oolde men be sobre. chast. pru-
den. hool in feip in loue & pacēce/
also oolde wym̄en in holy abite.
not sclaundrers. not seruyng̃e mu-
chye to wyn̄/ wel techyng̃e pat pei
teche prudence/ that pei loue her hous-
bondis. pat pei loue her childzen.
and pat pei be prudent. chast. sobre.
hauyng̃e care of pe hous. benigne.
suget to her housbondis. pat pe
word of god. be not blasfemed/

c

also monette pou zouge men pt pei
be solue / in alle pigis zeue pi lif
ensaumple of goode werkis. I te
synge in yolynesse, in sadnesse. an
yoolsti word vnreprevable / pat
he pat is of pe contrarie side be a
schamed: hauynge noon yuele
ping to seie of zou / monette you
seruantis to be suget to yer lordis
in alle pingis: plesinge not azen
seyinge. not defraudinge / but in
alle pingis schewinge good feip:
pat pei ornen in alle pingis pe
doctrine of god oure sauyour / for
pe grace of god oure sauyour: hap
peerid to alle men / and tauzte vs / pt
we forsake vnkyndnesse / and worldly
desiris. lyue sobirly / and riztly / and pi
ously in pis world / abidinge pe
blessid hope / and pe comynge of pe
glorie of pe grete god / and oure sa
uyour ihū crist / zaf hī silf for vs:

to azen bie vs fro al vnkyndnesse/
and make stewe to hys fyll a peple.
acceptable and fulle of goode werkes/ specke you pleasaūtly vnto hys/ and reprene thy al vnsittement/ no mā in thy pe/ ¶ Tyt. c. ii ∞ ii

¶ Admonesshe hem to be subgetes to princes and powers/ to obeysshe to pat yat is seid/ and to be redy to al good werk. to blame na man. to be not ful of chydinge: but temperat. shewinge al mylde nesse to alle mē/ for we were sū tyme vnwise. vnbileeful. erringe and seruynge to desires and dyuerse lustes. dwige in malice & envye. worpi to be hatid/ hatinge eche oper/ But whāne pe benignite and pe mānyshe of oure sauyoure god & perte. not of werkes of rightwisnesse pat we haue done. but by his mercy he made vs saaf/ by the fondyng of

azen bigetynge and azen nelbm
ge of pe holy goost; whom he
schedde into plenteuously vp vs
aistoure saupour/ pt we iustified
bi his grace: ben eure bi hope of
euerlastinge lyf/ a treube word is/
and of pese pinge; wole pat
pou conferme opure/ pat per pt
bileuen in god: be bisy to be a
boue opure in goode werkis/ pe
se pinge ben goode: and profi
table to men/ and eschewe pou
foltische questoums and genolo
gies and stryues/ and fyztynge
of pe lawe: for pe ben vnprofita
ble and veyn/ eschewe pou and
heretik. after oon and pe secounde
amonicioun/ witynge yat is suche
a man peruerse. and synnynge is suberted and
condempned of hys
self dom/ vnshamefast coude to pee
opene a thinge: hize pou to

come to me to mycopolis / for I haue
purposed to dwelle in Winter yer
vitaly before sende zeuxis and isle inā
of lawe and apollo: pat no pyng
faile to hem / per pat ben of ourus:
lawe to be gouernours in goode
werkis / to welcome vs: pat pei
be not wip oute goode werkis fru
it / alle men pt ben wip me grete
pee wel / grete pou wel hyeuipay
louen vs in feip / pe grace of god
be wip zou alle amen. Here endip
pe pistle to tite: & here bigynnep
pe prolog to filymon //

I wraip familiar or hom
ly letris to filymon / for o
nesymus hab forsaken Writing
to hym for pe drede of come out of
prisoun by pe forlond eucsymus //
Paul ✠ Seruus ceip pus. ✠.
pe bonden of ihū crist.
tymope bropir: to filymō

biloued and oure ȳelpere and to
appra moſt dere ſiſter and to ar-
chip oure cuene kuyzt, and to ye
churche yt is in yr hous/ grace be
to zou and pees of gȳd oure fadr:
and of pe lord ihū crist/ to pr-
kings to my gȳd ellemoſe me-
lyng ingude of pee in mynd/
ever/ hering yr ſeruice and ſyng
pat pou hast in pe lord ihū/ al
holy men/ pat pe communyng
of pr feyth be made opē in duo
wing of al good pngs in ihū/
and ȳ hadie great ioie and cōfort
in pr ſykenes/ for ye enuius of
holy men recheth by yee knowe/
for whyche yng ȳ hauyng my
ſyȝt and in ſykenes to cumfōde
to yee. yat yat pertey ſeip to pro
fyt: but ȳ beſeche yee for ſherite
dere ȳ ou are euer as pe elde poul:
and noū pe bonden of ihū crist/

Wherefore for my sone onesyme. wh=
om I haue begat: which che=
tyme was vnprofitable to yee/
but now profitable to yee & to
me: whom I sende azen to yee/ &
resseyue yow hym as myn entra=
lis/ whom I wolde wyth holde wyth
me: that he schulde serue for yee to
me in bondis of ye gospel/ but
wyth oute yi counseil I wolde not
to onyp thyng: that yi good schulde
not be as of nede. but wilful/ for
peraventure. yerfore he departid
fro yee for a tyme. that you schul=
dist resseyue hym wyp outen ende/
now not as seruaunt: but for aser=
uaunt. a moost dere broper. moost
to me/ and how myche more to
yee. bope in flesch and in ye lord.
yerfore if you haste me a felowe:
resseyue hym as me/ for if he hap
onyp thyng auoied yee. eyper owip.

A rette pou pis pnug to me / J po-
ul wroot wip mpn hond / J schal
zelde pat J sere not to pee: pr also
pou owist to me pistle / so vse pr
J schal vse pee in pe lord: stille pou
mpn enmyes ni arist / J tristnȳ
ge of pin obedyence. wroot to pee /
wipinge pat pou schal do ouer
pat J sere / also make pou redy
to me thi hous to dwelle inne /
for J hope pat by zoure preiers
J schal be zouen to zou / & pat as
prisoner wip me ni trist vpū. e
gretip pee wel / and mark t
arist ark. ferus. lucas. my helpe
rs / pe grace of oure lord ihū cr:
be wip zoure spirit Amen

Here endip pe pistle to filmo

And here bigynnep pe prolog

on ye pistle to ye Ebrewis ¶.

First it is to seie. why poul ye
apostle. in his epistle. Turn
inge speky not his vsage: discry
uynge of his name or ye dignite
of his ordre/ his is ye cause pt ye
writinge to hem pt were conuertid of cir-
cumcision: & bileuede. wroot as ye apo
stle of hepin men & not of iewis/
& ye knowinge her pride: & schew
inge his owne humylnesse: nolde
putte vifore. ye desert of his office
& nu lyk manie also zon ye apostle
for humylnesse in his epistle. for ye
same skile sette not his name to
fore/ as it is sed ye apostle sente
his epistle to ye ebrewis writen
in ebrews tunge/ & aft ye deep of po
ul ye apostle. luk ye euangelist
wrote it in greek speche. holdinge
ye vndirstondinge and ye ordre
of it. ¶ Here ende his pistil ¶. ii. c. xiii. ¶

God pat spak sum tyme
by prefetis in many ma
neris to our fadris: at pe
laste in pese dayes he hap
spokē to vs by pe sone/
whom he hap ordeyned eir of alle
pingis: & bi whom he made pe wo
rldis/ whiche whanne allo he is pe
bri3tnesse of glorie. & figure of his
substaūce. & berip alle pīgis bi wo
rd of his vertu. he makip purgacoū
of synnes & sittip on pe ri3thalf of pe
magiste in heuenes/ & so mychel is
maad betir pan aūgels: by hou e
myche he hap enheritid amore dy
uerse name biforе hem/ for to whi
che of pe aūgels seide god ony tyme:
pou art my loued sone 3 haue gen
drid pee to day: & eftsoone/ I schal
be to hī into a fadir: & he schal be
to me into a sone/ & whanne eft so
ne he bringip in pe furste bigeten

sone. ¶to ye world: lye seip alle ye
aūgels of god worschipe hī/ bt lye
seip to aūgels/ lye yt makip his aū
gels spiritis: ¶ his mynystris flam
me of fier/ but to ye sone lye seip.
god yi trone is ¶to ye world of wo
ld: azerd of equite is ye zerd of yi
reilme/ you hast loued riztwisnes
se: perfore ye lord yi god. anoyntide
yee wip oile of ioie. more pan yi
felowis/ ¶ you lord in ye bigynnyng
foūdidist ye erpe: ¶ heuenes bēn
werkis of yin houdis/ yei schulē
pische: but you schalt ꝑsistip dwe
elle. ¶ alle schulen wexe olde as a
doup/ ¶ you schalt chaūge hē as a
dowp: ¶ yei schulē be chaūgid/ but
you art ye same yi silf. ¶ yi zeris
schulen not faile/ but to wyche
of ye aūgels seide god at ony ty
me. sitte you on my rizthalf til
I putte yī enemyes a stool of yi

feet: ¶ Whych yet alle ben not ser
uynge spuritus. sent to serue: for he
yat taken ye erytage of helpe/ hy. c.
Therfore more pleteuously
it bihouep vs to kepe po pi-
gns. pt we han yeid: leste pauetur
we fleten awey/ for if pe ilke word
yat was seid by angels. was ma
ad stad. & echе breking of pe lawe,
& vnobedience took just retribua
cion of mede: how schulen we esca
pe. if we dispisen so greet an helpe:
whiche vs hath not yaddе taken vp
gy nuynge to be teeld out by pe lo
rd. of hem pt herden. is cotermed
nto vs/ for god witnessid to gidre
by myracles & wondris. & gretem
ueilis & diuerse vertues. & depting
is of pe holy goost bi his wille/ but
not to aungels god sugettide pe
18 world to comynge: of which we
speken/ but sum man witnessid

ni aplace: ⁊ seide what pingis
man pt pou art mynde ful of hym
or mannes sone. for pou visitist hir
pou hast maad hir litil lesse pā an
gels: pou hast crouned hir wip glo
rie ⁊ onour: ⁊ pou hast ordeyned
hir on pe werkis of pin hondis p̄
hast maad alle pīgis suget vndir
hise feet/ ⁊ m pt pat he suget alle
le pīgis to hir: he leste no pīg vn su
get to hir/ but now we sen not zit
alle pingis suget to hir/ but we sen
hir pat was maad litil lesse pan
aungels. ihū for pe passioū of deep,
crouned wip glorie ⁊ onour: pt he
porou3 grace of god schulde taste
deep for alle men/ for it bisemede hir
for whom alle pīgis. ⁊ by whō alle
pīgis weren maad/ whiche hadde
brouzt many sones into glorie: ⁊
was autour of helpe p̄e of hem. pat
he hadde an ende by passioū/ for he

.t.

yat hyalowsip ⁊ pei yat ben hyalo
wid: bē alle of oon / for wlyche
cause he is not schamed: to clepe
hē bxip nrē. seynge / ⁊ schal telle yi
name to my bxipen: in pe myddil
of pe churche. ⁊ schal heire pee / and
efsoone / ⁊ schal be tristnynge ito hi /
⁊ efsoone / lo ⁊ my childrē: wlyche
god zaff to me / ꝑ fore for childzen.
conynedē to fleisch ⁊ blood. ⁊ he
also took part of pe same / ꝑt by
dep he schulde distrie hi ꝑt hadde
lordschip of deep: ꝑt is to seie pe de
uel / ⁊ ꝑt he schulde delyuere hem.
ꝑt by drede of deep. vi al lyf: wherē
boūdē to seruage / ⁊ he took neuere
āngels. buty he took pe seed of abra
ham / wherfore he ouzte to be lyned
to bxipre by alle pīgis: pat he sch
ulde be maad mercyful ⁊ aferful
bischop to god / ꝑt he schulde be rī
asul to pe trespacis of pe peple /

for in pat vīg in whiche he suffride
t was temptid: he is myzti to hel
pe: also hem pat ben temptid m.c.

Therfore holy brȳpen, t yte
ners of heuenly clepynge:
biholde ze pe apostle t pe bischop
of oure confessiōn ihū/ whiche is
treuwe to hī pt made hī: as also moi
ses in al pe hous of hī/ but pis
bischop is maad worpi of more
glorie pan moises: by as mychel
as he hap more onour of pe hous
pat made pe hous/ for eche hous
is maad of sum man/ he pat ma
de alle pingis is god/ and
moises was treuwe in al his hous.
as a seruaūt into witnessyng of
yo pingis pat weren to be seid/ but
crist is as sone in pe hous/ whiche
hous we ben: if we holde sad trust
t glorie of hope into pe ende/ wh
for as pe holy goost seip/ to day if

.t.

ze han herd his voice. nyle ze yard-
ne zoure hertis. as in wrappyng.
lyk ye day of temptacoũ in desert/
where zoure fadris temptiden me.
& preuydẽ & sizen my werkis fourti
zeeris/ wherfore I was wrooth to
vis geñacoñ: & I seide euere more
yei errẽ in herte/ for yei knewen
not my weies to whiche I sworn in
my wrappe: yei schulen not entre
into my reste/ vxorẽ suẽ seze. lette pa-
uenture in ony of zou be ony yuel
herte of vnbileue: to repte fro ye
lyuynge god/ but monestc zou silf
by alle dai. ye while to day is
nemed: pr noon of zou be yard-
ned by fallace of synne/ for we bẽ
maad ptenerys of crist: if nepeles
we holden ye bigynnyngc of his sub-
staũce fast into ye ende/ while it is
seid. to day if ze han herd ye voice
of hi: nyle ze yardue zoure hertis.

as in yat wrappyng/ for cum herige
wrappide: but not alle yei yt went
out of egipt by moises but to wh
dje was he wrappid fourty zeris:
wherfor not to yem yt sinnede: whos
carcays weren cast doñ i desert: & to
whiche sworn he: yat yei schulde not
entre into ye reste of hi, no but to
hē yt weren vnbileeffful: & we sen
yat yei mygten not entre into ye rest
e of hit for vnbileue. ¶ iij. c. ∞ //

Therfore drede we leste ꝑauen-
ture, while ye bihestе of entrig
into his reste is left: yt if ony of vs
be gessid to be alwey/ for it is teld
also to vs as to yem/ & ye word yt
was herd. profite not to yē: not me-
ynd to fey. of po þīgis yt yei herde
for we yt han bileued schulen entre
into reste as he seide/ as I sworn i my
wrappe: yei schulē not entre into my
reste/ & whānc pe werkis were mad

parfyt at pe ordynaūce of pe lord: he seide pus in aplace of pe seuepe day / & god reste in pe seuēpe day. from alle hise werkis / & in pis place eftsoone / pei schulē not entrē into my reste / perfore for it suep. pat sūme schulen entre into it & pei to whom it is teld bifore. entrīdē not. for her vnbileue: eftsoo ne he determynep sūm day & seip. to dauid / to day after so myche tyme ofte tyme. as it is seid bifore / to day yf ze han herd his voice. myke ze hya rdnez zoure hertis / for yf ihc had ze zouen reste to he: he schulde neuer speke of oper after pis day / perfor pe sabot is left to pe peple of god / for he pt is entrid into his reste. reste of his werkis. as also god of hise / pfore haste we to entre into pt pl̄ace. reste. pat no man falle into pe same ensaumple of

vnbileue for ye word of god is quik
t spedy in worchinge. t more able to
perisshe pan ony tibey eggid siberd.
t stretchip forp into pe departinge.
of pe soule t of pe spirit / t of pe joy-
turis t merolbis. t demer of porizis
t ententis of t yertis / t no creature
is vnvnsible in pe sizt of god / for alle
pingis ben nakid t open to his yen
to whom a word to vs / ỳ fore we pat
han agreet bischop pt perside heue
nes. thil pe sone of god: holde we pe kn
oblechinge of oure hope / for we han
not a bischop pt may not haue com
passioñ of oure infirmytees: but pt was
temptid by alle pingis bi pe liknesse of
oute sinne / pfore go we wip trist to pe
trone of his grace: pt we gete merep.
t finde grace in conenable yelp. v.c.
or erly bischop taken of men:
is ordeyned for men. in pingis
pat ben to god. pat he offir zifts and

sacrifise for synnes / Whiche maye to
gydre sorowe wyp hē pat ben vnkun
nynge & errē / for also he is ēuprowē
ned wyp infirmyte / & þfore he offrep
as for pe peple: so also for hī silf to
offre for hȳnes / neyþ oup mem telep
to hī onour: but he pt is clepid of
god as aron was / so nilt clarifie
not hī silf. pt he were bischop: but
he pt spak to hī. you art my sone. to
day I gendride pee / as in anoþ place
he seip / pou art a preest wyp outen en
de after pe ordre of melchisedek / Wh
che nu pe tales of his sacrifich. offride
wip gretp cri & teris. þieris & vile
thīgis. to hī pt myzte make hī sulf
fro deep. & was heerd for his reuerēce
and wlhāne he was goddis sone:
he lernede obedience of pese pīgis
pat he suffride / & he browzt to ende
is maad cause of euerlastinge helpe
to alle pat obeischē to hī / & is clepid

of god abischop in pe ordre of melchi
sedek/ of whom þ is to vs a gret wo
rd. for to seie. & able to be expowned
for ze ben maad feble to here/ for wh
anne ze ouȝte to be maistris for tyme.
eftsoone ze neden þt ze be tauȝt whych
ben ye lettris of ye bigynnyng of god
dis wordis/ & ze ben ylke to whych
is nede of mylk. & not stad mete/ for
eche þt is partener of mylk: is vnp
oute part of pe word of riȝtwisnesse/
for he is a litil child/ but of parfyt mē
is stad mete: of hē þt for custū han
wittis exercisid. to discrecioū of good
& of yuel

Pe sixte. chapitre

Therfore we bringē in a word
of ye bigynnyng of crist: be we
borū to pe perfeccioū of hī/ not eft
soone leggīge pe foundement of pe
penaūce fro dede werkis & of feip ye to
god. & of techīge. of baptym & of ley
inge on of hondis. & of risyngē azen

of deed men. & of pe euerlastinge
wom/ & pis pīg we schulen do: if
god schal suffre/ but it is impos
sible pat per par ben aones lizten ed.
and han tastid also an heuenly
zift. & ben maad ptenes of pe
holy goost. & nepeles han tastid
pe good word of god. & pe vertues
of pe world to comīge. & bē slidē
awey: pat pei be reneuid azē to
penaunce/ whiche eft soone crucifi
en to hē silf pe sone of god: & hā
to schewn/ for pe erpe pt drinkip reī
ofte comynge on it. & bringip forp
corsable erbe to hem. of whom
it is tilid: takip blessing of god
but pt pat is bringinge forp pornes
nes and breres: is reprouable and
nexte to curs. whos endinge schal
be into brennynge/ but ze moost
derworpe we trustē of zou betre
pingis. & ner to helpe: pouz we

spekeu so/ for god is not vnjust:
pat ye forzete youre werk & louc.
whiche ye han schewid in his na-
me. for ze han mynystrid to seyn-
tis. & mynystren/ & we coueitē pt
eche of zou schewe pe same bisynes
se to pe fullīge of hope into pe ende/
pat ze be not maad slow: but aso
siueris of hem; whiche by feip and
pacience. schulen enerite pe biyes
tis/ for god biyetruge to abrahan.
for he hadde noon gretur bi whō
he schulde swere. sibor bi hī silf &
seide/ J blessinge schal blesse pee:
& J multiplyinge schal multiphe
pee/ & so he longe abidinge. hadde
pe biyeste/ for men siueren by a
gretur pan hem silf; & pe ende of
al her plee. is an oop to cōfirma-
cioū/ in whiche pig god willinge
to schewe pleuteuously er to pe ei-
ris of his biyeste. pe stadnesse of

hys counseil: puttide vi tlvix an oop
pat vp tlvey pigis vmouable. vi vhy
che it is vnpossible pt god he: we ha
ue a strengist solace. we pt fleen to gri
pe. to holde pe hope pt is putt forp
to vs / vhiche hope as an auker. we
han sikir to pe soule t sad t gonige
in to pe mer pigis of hndige / vhere
pe vifore ihū pt is maad bischop vpt
outen ende. vp pe ordre of meldysi
dek entride for vs

Vij. C. xxxv

nd pis meldysedek kyng of
salem: t pfest of pe hyzeste god
vhiche mette vip abraham vhanne
he turnede azen fro pe sleynge of
kyngis: t blesside hī / to vhom: abra
ham also dep tide tipis of alle pigis
first he is seid kyng of iustifisiue: t
afterward kyng of salem. pt is to seie
kyng of pees / vip out fadir vip out
modir. vp out genologie: neip hy
nynge bigynnyng of daies neipr

ende

ende of lyfe / & he is lycned to pe sone
of god. & dwellip ꝑfitly wipoute ende /
Wite wilfolde ze how great is pis: pat
to whom abraham pe patriark zaf
tipis of pe beste pīgis / for men of pe
sones of leuy takinge prestlhod: hem
mandement to take tipis of pe peple
by pe lawe / pat is to seie of her brep
en: pouz also pei wenten out of pe
lendis of abrahām / but he whos ge
neracoū is not nounbrid in hem
took tipis of abrahām / & he blessid
pis abrahām whiche hadde repro
mysioūs / wip outē azenseiynge. pat
pat is lesse. is blessid of pe betre / &
here deedly men taken tipis: but pe
he berip witnessinge pt he lyuep / &
pat it be seid so: by abrahām. also le
uy pt took tipis was tipid / & zit he
was in his fadris lendis: whanne me
lchisedek mette wip hī / ꝑfore if
ꝑfeccioū was by pe prestlhood of leuy.

for vndur hī ye peple took ye la
we. what zit was it needful. and
yir prest to rise by ye ordre of mel
chisedek. & not to be seid by ye or
dre of aron/ for why why cannue pe
presthod is translatid. it is nede.
pat also translacioū of laive be
maad/ but he in whom pese pīn
gis ben seid. is of anopir lyna
ge of whiche no man was prest
to pe auter/ for it open prouue lo
zd is borū of iuda: in whiche ly
nage moises spak no pīng of pis
is/ & more zit it is to knowen/ if
by ye ordre of melchisedek. anop
prest is risen up: whiche is not
maad bi pe lawe of fleischly ma
ūdement. but bi vertu of lyf pr may
not be vndon/ for he witnessip. pr
pou art a prest wip outen ende
by ye ordre of melchedek/ pr re-
preuyngē pe maūdement bifore

gōge is mad: for vnfadnesse &
vnprofit of it/ for whi pe lawe bi-
ouzte no pīg to ꝑfecciō/ but þ is
a bringe in of ābetre hope. by
whiche we nezen to god & hou
greet it is: not wtout suerynge:
but pe opne ben mad prestis wip
outen an oop: bi hī pt seide to hī/
pe lord swor & it reuse hī: pou art
a prest wtouten ende by pe ordre of
melchisedek so wyche is hī ma
d bihetere of pe bettir testament/
& pe oþe were many prestis
perfore for pei were forbodē by
~~pcep to~~ deep to dwelle stille/ but þis.
for he dwellip wtoutē ende. hap
an euerlastinge prestehod wherfo
re also he may saue ~~also~~ wtoutē ēde
comynge nyz by hī silf to god and
euermoze liuep to ꝑie for vs for
it bisemede pt such an hize prest
bischop to vs: holy ñocent vndefou

lid. clene departid fro synful men: & maad hyer pan heuenes / wyche hap not nede eche day as ꝑstis: first for hise owne giltis to offre sacrifise. & afterward for pe peple / for he dide pis ꝑ̄ in offringe hi̅ silf oones / & pe lawe ordeynede men ꝑstis hauyng infirmyte / but pe word of siwerung. wyche is after pe lawe: ordeynede pe sone parfyt wip outen ende.

¶ C. ¶ But a questie ou yo pīgis. vnj. pat ben seid / we han such a bischop pat saip on pe ri3thalf of pe secte. of greetnesse in heuenes: pe vnpryue of seyntis & of ỏiy tabernacle pat god made. & not man / for eche bischop is ordeyned to offre. 3iftis and sacrifisis / wher fore it is nede pt̄ pis bischop. haue sum pyng. ꝑ he schal offre / ꝑfore if he were on erpe he were no preest / whanne ꝑ were pat schulde offre 3iftis by pe lawe.

wherfore serued̄ to ye sauuter and
schadowe of heuenly þīgis as it was
answerd to moises. Whanne he
shulde ende ye tabernacle se he seide/
make you alle þīgis bi ye sam̄pler
þt is schewid to yee in ye moūt/ but
nolde he hap̄ gete abetur mynystre:
bi so muyche as he is a myn̄ystre of
a beture testamēt. Whiche is cōfermed
wip̄ beture biheestis/ for if pilke firste
hadde lackid blame: ye place of ye
secoūde schulde not haue be souzt/
for he reprenynge hem: seip/ lo dayes
comen seip ye lord: & I schal make
parfit a newe testament on ye hou
us of israel. & on ye hous of juda/
not lyk ye testament þt I made to her
fadris in ye day in whiche I muzte
her hond: þt I schulde lede hē out of
ye lond of egipt/ for yei diwelliden
not in my testament/ & I haue dispi
sid hem seip ye lord/ but pis is ye

.v.

testament. Whiche I schal dispose to
pe hous of israel aft' po dayes seip
pe lord: in zeuynge myn lawis: into
pe soulis of hē. and into pe hertis
of hē. I schal a boue write hem: and
I schal be to hem ito a god: & pei schu
len be to me into a peple/ & eche mā
schal not teche his neiz boze: & eche
man his brop'. seiynge/ knowe pou
pe lord: for alle men schulen knowe
me: fro pe lesse to pe moze of hem/
for I schal be merciful to pe wickide
nesses of hē: & nowe I schal not bipē
ke on pe synnes of hē/ but in seyīge
a neibe: pe formere newe oold/ & pt
pat is of many dayes & newy oold.
is nyz pe deep/ ¶ pe myrpe chapt'//
And pe formere testament hadde
pe iustifiyngis of worschip &
holy yngdom ynge for a tyme/ for pe
tabernacle was maad first. I wherin
weren candilstickis. & boord & settig

for y of loones ꝟ whiche is seid holy
ꝑ aft' ye secõde tabernacle. yt is se
id sancta sanctoꝝ. yt is holy of ho
ly pĩgis / hauynge a goldon censer.
ꝑ ye ark of ye testament. keiled a
boute on eche side wip gold / ꝑ wherin
was a pot of gold. hauynge mãna.
ꝑ ye zeerd of aron yat floyssche. ꝑ
ye tablis of ye testament / ō whi
che pĩgis were cherubyns of glo
rie. ouer schadowige ye propiatorie /
of whiche pĩgis it is not nowis to
see by alle / but whãne yese pĩgis
were maad to gidre: preestis en
tride cũerenoye ĩ ye former taber
nacle. rouge ye offices of sacrifis
but ĩ ye secõde tabernacle ye bisch
op entride oones in ye zeer not wt
oute blood. whiche he offride for his
ignorãce ꝑ ye peplis / for ye holy
gost signyfiede yis pĩg. yat not zit
ye wey of seyntis was opened. while

v.

pe fozii tabernacle yadde made
Whiche parable is of yis p̄sent ty
me: by whiche also gifts & sacrifi
sis ben offrid whiche moū not ma
ke a man seruynge p̄fyt bi conscie
ce. oonly in metis and drinkis and
dyuerse baptisingis. & rytwisnessis
of fleisch ytt weren sett to pe tyme
of correccioū / But crist comynge a bisch
op of goodis to comynge: entride bi
a larger & a parfitter tabernacle not
maad bi hond. yt is to seye not of pis
makynge / neipir bi blood of geet
buckis or of calues. but bi his owne
blood entride oones into holy yīgis
/ yat he hadde foūden bi an eūlasti
ge redempcioū / for if pe blood of
goot buckis & of bolis: & pe aische
of a cow be sprengt: halowip vn
cleene men to pe clenesynge of fleisch
how myche more pe blood of crist.
Whiche by pe holy goost offride hī silf vn

wēned to god. shal clense oure con
syence fro dede werkis to serue god
yt lyuep/ & þ fore he is a mediatour
of ye newe testamente. yat yi deep
full[u]nge vnto redempcio[u]n of
yo trespalinge[s] yt were vndir ye
former testamente: ye yt ben clepid
take ye byheste of euerlastinge eritage/
for wher a testament is: it is nede yt
ye deep of ye testament make[r] co
me vnto/ for a testamēt is cōfer
med in dede men/ ellis it is not wo
rp: whle he liuep. yt made ye testa
ment/ wherfore neyþ ye furste testa
ment was halowid wip oute blood/
for whanne echo maundement of ye
lawe was rad of moises to al ye
peple: he took ye blood of calues. &
of buckis of geet. wip watir & rede
wolle & isope. & bi sprenide boþe
pilke book & al ye peple & seide/
pis ye blood of ye testamēt yt god

mandīde to zou | also ye sprey-
de wip blood ye tabernacle & alle
ye vessels of ye seruyce in lyk ma
ner / & allmest alle pīgis ben clen-
sid in blood by ye lawe: & wipout
schedīge of blood. redempcīon of
synnes is not mad | þfore it is ne
de þt ye sampleris of heuenly pī
gis be clensid wip yese pīgis: but
pilke heuenly pīgis. wip better sa
crifis pan yese | for ihc entride not
into holy pīg mad wi houdis. þt
ben sampleris of vry pīgis: but
into heuene it silf | þt he apere now
to ye cheer of god for vs / nei þ̄ pat
he offre hī silf ofte: as ye bischop
entrip into holy pīgis. vi alle ze-
ris in alien blood / ellis it bihofte
hī to suffre ofte: sio ye bigynnyng
of ye world | but now oones in ye
endinge of worldis. to distrucīon
of synne: vi his sacrifice he apeirde

¶ as it is ordeyned to men oones
to die/ but aft' pis is pe dom. so crist
was offrid oones. to a vorde pe syn
nes of many men/ pe secounde
tyme he schal apere wtoute synne:
to men pt abiden hī unto helpe //:

¶ Of pe lambe hauynge ¶ f. c.,
aschadowe of gode pīgis pt
ben to come. not pe ilke ymage of
pīgis: unto neiłe make mē ~~pfijt~~
neizhīge pfijt. Vi pe ilke lambe sacri
fisig. whiche yei offren wip oute ce
ssinge by alle zeris/ ellis yei schul
den haue ceesid to be offrid: for as
many as pe worschyperis clensid
oones. hadden not for pī more cōsy
ence of synne/ but in hem unyuersi
of synnes is maad bi alle zeris/
for it is unpossible: pat ~~pe blood of~~
~~bolis~~ synnes be don awey by pe blo
od of buckis & of geet/ pfore he en
tringe unto pe world: seip/ pī wold

not sacrifice & offrynge: but þ̄ hast fhapen a body to me/ brent sacrifice also for synne: pleside not to yee/ þāne I seide/ lo I come/ in þe bigynnyng of þe book it is writen of me: þat I do þi wille god/ he seiynge bifore þat þou woldist not sacrifise & offrynge. and brent sacrifise for synne. ne þo þingis ben plesaūt to yee. whiche ben offrid bi þe lawe. þāne I seide/ lo I come: þt I do þi wille god/ he doip awey þe firste: þt he make stidefast þe se conde/ in whiche wille we ben hal lowid: by þe offrynge of crist ihū oones/ & eche þ̄est is redy mynystrynge eche day. & ofte tymes offrynge þe same sacrifise: whiche moū neiþ̄ do awey synnes/ but þis man offrynge o sacrifice for synnes. for euere more: sittip in þe rizthalf of god þe fadir/ fro þennes for3 abidynge: til his e nemyes be put a stool of his feet/

for vi con offringe ye made parfyt
for eiie halowid men/ & pe holy go
ost witnessip to vs/ for aft̄ pat he
seide/ pis is pe testament. whiche I
schal witnesse to hē aftir po dawes.
pe lord seip/ in zeuynge my lawis ī
pe hertis of hem. & in pe soulis of
hem I schal awne write hem. & now
I schal no more penke on pe synnes
& on pe wickidnessis of hē/ & where
remyssiō of pese ws. now is ꝑ noon
offrynge for synne/ ꝑfore brynge hau
ge trist in to pe entrīge of holy pīgis
in pe blood of crist. whiche he halowide
to vs a newe wey & lyuynge vi pe hy
linge pat is to seie his flesch. & weyh
uynge pe grete prest ou pe hous of
god: neize we wip ēry herte in pe
plente of feip/ & pe oure hertis spre
ynd fro al yuel conscience. & oure bo-
dies waschē wip clene watir. & holde
we pe confessiō of oure hope. bowīg

to no side/ for he is treue: pat hap
mand ye bilyefte/ & bihoide we to
gidre in ye chaunge of charite and
of goode werkis: not forsaking ou-
re gadrīge to gidre as it is of custu
to sū men/ but conforting & by so
mydge pe more: vi hou mychte ze sē
pe day nezhinge/ for now is a sacrifice
for sīnes is not left to vs. pt sīnē
wilfully: after pt we haue take pe
knowinge of treupe/ for why sum a
vidrīge of pe dowi is dreedful. and
ye cuyinge of fier: whyche schal wast-
te aduersaries/ who pat brekip mo-
ises lawe: dieb wipoute ony mī
a bi two or pre witnessis/ hou mup
dige more gessen ze pt he dessernep
worse turmentis: which defoulip
pē sone of god: & holdip ye blood
of pe testament pollute. & whyche
he is halowid: & doip dispite to ye
spirit of grace: for we knowen

yt pat seide/ to me vēiaūce: & I schal
zelde/ & eft/ for pe lord schal deme his
peple/ it is ferdful to falle into pe
houdis of god lyuyngge/ & haue ze
in pynde on pe formere daies. T Whych
ze weren lizten & suffride greet strif
of passiouns/ & in pe tope ze weren
maad aspectacle bi cheulschipis and
tribulaciouns: in anopir ze weren ma-
ad felowis of men tyrynge so/ for
also to boūden men ze hadde copela-
oū. & ze resseyuedē wip ioie: pe robbi
ge of zoure goodis: knowynge pt ze
han a betre & dwellynge substaūce/
perfore nyle ze lese zoure trist: Wh-
che hap greet reward inge/ for pa-
ciēce is nedful to zou: pat ze do pe
wille of god & brynge azen pe bihe
ste/ for zit a litil & he pat is to comyng
schal come: & he schal not tarie/ for
my just man lyuep of feip/ pat if
he wip drawe his silf: he schal not

plese to my soule / but we ben not
ye sones of dampnacyon amey mto
pdicacoñ: but of feip ito getinge of
But feip is of ffyde. & soule /
substañce of pigis pe ben to
be hoped: & an argument of vnpis
not apering / and in pis feip: elde
men han geti witnesshinge / by feip
we vnderstonde pat pe world was
made bi goddis word: pt visible
pingis were made of vnvisible pi-
gis / bi feip abel offride a more
sacrifice pan cayn to god /
bi which he gat witnesse to be iust:
for god bar witnesshinge to his gif-
tis / & bi pat feip: he deed spekip yt /
bi feip enoc was translatid: pat he
shulde not se deep / & he was not foū-
den for pe lord translatide hī / for bi
fore translacoñ he hadde witnes-
singe / pt he pleside god / and it is
impossible to plese god wip outē feip /

for it

for it bihoued hym comyng to god.
bileue þt he is: & þt he is rewarder
to men þat seken hi̅ / bi feip: noedred
te þerfore ani answer taken. of þese þi̅
gis þat zit were not seyn. & schu
pide a schip into þe helpe of his ho
us / bi which he dampned þe world:
& is ordeyned eu of rytwisnesse n̅
which is bi feip / Bi feip he þt is
clepid abraham: obeied to go out
to a place. which he schulde take ei̅
to eritage / & he went out: not wi
tinge whidre he schulde go / Bi feip
he dwellide n̅ þe lond of bihestc
as n̅ an alien lond: dwellinge i̅ tu
til houses with isaak & jacob eiris
eiris of þe same bihestc / for he abo
od a cite hauynge fo̅demens: wh
os crafty man & maker is god / Bi
feip also veilke sara bareyne: took
vertu n̅ conceyuynge of seed. zyeze̅
þe tyme of age. for she wolde hym

tr̄elue p^r hadde vilyzt / for wlyich yīg
of oou t zit uyz deed. ꝑ vē voꝛū as
ſterris of heuene ī multitude. t as
gr̄auel p^r is at pe ſee ſide: out of no
umbre / vi ſeip alle pese vē tred: wha
ne pe vnhestis were nōt take / v^t pei
vnhelden hē after: t gretynge hē wel:
t knoulechide v^t pei were pilgry
mes t herboꝛoud mē on pe erpe /
t pei p^t sizen pese pnigis. ſigny ſtē
yat pei ſechen a aintre / if pei hadde
had mynde of pilke. of wlyich pei
weren out: pei hadden tynne of
turnynge ayen / but now pei desire
auentre: p^t is to ſeie heuenly / per
foꝛe god is not cōfoūdid: to be de
fid pe god of hē / foꝛ he made redy
to heu̇ate / vi ſeip abrahām of
whiche ysaak wlyāne he was tēpid /
t he offride pe oon bigetē wlyich
hadde take pe vnhestis / to wlyom
it was seid. foꝛ in ysaak pe seed ſch

al be clepid to yee for he deuiede þat
god is myzty to wise hī. zhe fro deep/
wherfore he took hī also into a þarā
ble/ by fey also of pringis to onīyg.
yſaak blessīde jacob & esau/ bi fey
jacob dyynge blessīde alle ye sones
of joseph: & onourde ye hyznesse of hys
zerd/ bi fey joseph dyynge hadde mī
de on ye passīnge forp of ye childrē
of israel & comaūdide of his boones/
by fey moises borī was hid yre mo
neþis of his fadir and modir. for þt
þei sizen ye zonge child fair. and þei
dredden not ye cōmaūdement of ye
king/ bi fey moises maad greet
now ye egipcian: confirmynge pe so
lowe of his briþen/ bi fey. moises
was maad greet & tempte þat he
was ye sone of farao3 douzt̄/ and
chees more to be turmentid wip ye
peple of god: þāne to haue wirpe
of temporal synne wynnynge ye repē

of crist. more richesse: pan tresour
is of egipcians/ for he vnheeld into
pe reward inge/ vi scip he forsook
egipt: and dredde not pe hardinesse
of pe king/ for he abood as seruge
hī pat was vnsible/ vi scip he ha
lowide pask & pe schedinge out of
blood/ pat he pt distriede pe first pī
gis of egipcians: schulde not tou
che hē/ vi scip yei paschē pe rede see
as vi drie lond; whech pīg pe egip
cians assaiynge weren deuourid/ vi
scip pe walls of jerico feldē doū:
vi aumpassinge of seuene daies/
by scip. mak pe hoore resseyuere
pe aspies wip pees. & pervchide
not wip vnscip ful mē/ and what
zit schal i seie/ for tyme schal faile
to me to telle of iedeon. barak. sa-
mpson. jepte. dauip & samuel and
oper pētis: whiche by scip ouer
comen reumes. wrouzten riz-

wilnesse gaten repromyssions/
yet doquen ye mynyes of lyons:
yet quenchyden ye feersnesse of fier:
yet dzyuede awey ye egge of swerd.
yet keriede of syknesse. yet were
mand strongh in bateyle/ yet tūede
ye oostis of bateilis: wymē restoue-
de hem ded chyldre/ so deep to lyf/
but oyne were holden soxp not
takinge redemcioū/ yt yet schulde
fynde aliere rzesurrexioūge/ + oyne
assaiede scornyngis + betingis: moze
ouer + bondis + prisoūs/ yet were
stoned yet were sawd. yet were
tempted: yet were ded in deynge
of swerd/ yet wente aboute i lzok
depnes. and in dyuerse of geet/
ned/ anguischid tirenid. to whi-
che ye world was not worp/ yet
ernē in wildirnesse. in mouteynis
And dēnes + caues of ye erpe/ and
alle yese pūed by witnessing of

.f.

sep. to ben not reprouynge mon for
goo þynge to han betre yf he wo:
uat yet he ne ssulde not be maad par-
fit at þe ende // Ch. c. xxv

Herfore he þat hath to gete
hous of habitacioun þat is:
to sey heuene algate þe ende of
alle oure dedis þynge schal be
to pe honour of god and þe helpe
ynge to þe saluacioun of soules þer-
fore wiþ outen wisdom / and leue alle oþ-
er þynges / folowe we crist / and take we
his crois / and sue we hym / for he is weie
trewþe and lif / he is þe gate of heuene
he is to blood: fyndge ageyns fend
and ze han forzete þe comfort þat
spekiþ to zou as to sones / my sone
ne cast þou nat a wey þe discipli
ne of oure lord

dis/ whiche yei pat herden ernulide
hem: pat pe word schulde not be
maad to hem/ for yei ware not, pat
pat was seid/ & if aveest touchide
pe hil: it was stoned/ and so dreed
ful it was: pt was seyn/ pat moises
seide/ I am aferd. & ful of tremblinge/
wurze han come upz to pe hil syon.
& to pe cite of god lyuynge. pe heue
ly ierlm. & to pe multitude of mar
ny pousand aungels. & to pe chirche
of pe firste men: whiche writen in
heuenes/ & to god demere of al
le. & to pe spirit of iust parfit me:
& to ihū mediatour of pe newe tes
tament. & to pe sprynginge of blo.
od. betre spekinge pan abel/ seze
pat ze for sake not pe spekere/ for
if yei pat forsoken yt spak o pe
erpe. & scapide not: myche more we
pat turnē awey fro hī pat spek
to vs fro heuenes/ whos voice mo

of ye lord: neyth̄r be ye rebuked
of him/ while ye are chastened of him/
for whom ye lord chastyseth he loueth/
he beteth ev̄y sonne yt he receyueth/ a
bide ye stille in chastysinge/ god offreth
himself vnto you as to sonnes. for what sonne
is it whom ye father chastyseth not?
yf ye be vnpunyshed of chastysinge.
whose pertakers be all men: then are ye
bastardes and not sonnes. furthermore we
haue had fathers of our flesh which chas-
tysed vs/ and we reuerenced them. shall we
not much rather be obedient vnto the fa-
ther of spretes? & we shall lyue. for
they verely for a few dayes: chastysed vs by
their discrecion/ but he for our profyte to be
partakers of his holynes. no chastysinge for
the present tyme semeth to be ioyous but
sorowfull/ but afterwarde it yeldeth vn
to them which are exercised therby the
quyetable fruit of rygtewysnesse. more

ueie panne pe erpe/ but now heaze
bilyetty ⁊ ſcip/ zit ooues ⁊ ȝ ſchal e
uoue not oonly pe erpe: but alſo
he ueue/ ⁊ yt he ſcip ooues: he dela
ip pe tranſlacoũ of moueable pi
gis as of mued pigis/ yt po pigis
dibelle: yt ben vnmoueable/ for he
reſſeyued pe kyngdom vnmo
ueable haue we grace. vi wyche
ſeruice we plefinge to god wt ozede
and reuerence/ for oure god is fier
he chaune. Exiij. d. yt walkp
of vnpfyeed dnelle in zou: ⁊
uyle ze fozzete oſpitalite/ for ꝑis: vi
ſiũen pleſid to angels p̄ueue
reſſeyued to herbozow/ penke ze
on boũde mẽ: as ze weren to gidre
bounden/ and of tribulacioũge mẽ: as
ze ſelf bueſtnige in pe bodp/ ued
dingus in alle pingis onoureble:
And bed vnuẽmed/ for god ſchal
deme fox impnatoiuns ⁊ aduoutreus/

possible to men exercised with/ for
whiche purg̃ reise3e slowe hondis.
and knees vnbo3den: & make 3e
rizthil steppis to 3oure feet. pt no
man halting erre. but more be
heelid/ sue3epees wip alle met
holynesse: wipoute wipthe no
man schal se god/ wipoute 3e pt no
man faile to pe grace of god. pat
no roote of bitternesse. bi mowing
vp brede lette. & manye ben defou
lid bi it/ pat no man be lerthoure
eyr vnholy as esau. whiche for oo
mete selde his firste pingis/ for. 3e
te 3e pat afterward wold. he founde
to entre blessinge/ pow3 he sou3te it
wip teris/ but 3e
pow3 he fond not place of penaũce.
pow3 he souzte it wip teris/ but 3e
han not come to pe fier able to be
touchid. table to come to. & to pe
vnwrie vpond & myst & tempest
& sown of trompe. and voice of wor3

A

be youre maners wipoute rowtale:
a payd wip p̄sent p̄yse/ for he seide/
I shal not leue pe.neipir forsake:
so pt we seie trustily/ pe lord is an hel-
pere to me.t I shal not drede: what̄
a man shal do to me/ haue ze mynde
of youre soreyns pt han spoken to
zou pe word of god/ of whiche whol
we ze pe gonge out of lyuynge.t loue
ze pe fep of he/ whi crist yistirday/
t to day: he is also into worldis/ ny
le ze be led awey/ wip dyuerse techī
gis and straūge/ for it is best to stā
ble pe herte wip grace.not wip
metis: whiche profite not to pe pat̄
dynge in he/ we han an auter of
whiche pei serue to pe tabernacle
of pe bodp. han not power to ete/
for of whiche bestis pe blood w bo
rū in for synne into holy pīgis bi pe
bischop: pe bodies of hem ben brēt
wipoute pe tentis/ for whiche pīg.

ihū pat he schulde halowe pe peple
bi his blood: suffride wipoute pe za-
te/ perfore go we our to hī wipoute
pe castels bringe his reprees/ for
we han not here acate dwellinge.
but we seken acate to comynge/
p̄fore bi hym offre we sacrifice of
yeringe eūemore to god: p̄t is to
sei. pe fruit of lippis knowlechīg
to his name/ & inpleze forzete wel
doinge and comynīge/ for bi liche
sacrifis god is disseued/ Wherfore ze
to zoure soulcyns & be ze stiget to hē.
for yei parfitly walken, as to zeldī
ge reson for zoure soulis/ p̄t yei to vs.
ping wip zoie: & not forzoinge/
for vs pīg spedy not to zou/ p̄fore
ze for vs/ for we trustē. p̄t we hā good
conscience. ni alle pingis willing
to lyue wel/ more oū zuleche zou to
do: p̄t zhe restoris pe mīne to zou/ &
god of pees pat ledde out fro deep pe

grete schepheirde of scheep ñ ye blo
od of euerlastinge testament oure
lord ihū crist: schappe zou ñ al good
þing: þat ze do ye wille of hī / & he do
m zou þat þing þat schal plese bi
fore hī. bi ihū crist. to whom be glorie
unto worldis of worldis amē / & bri
en I preie zou. þt ze suffre wword of co
nsaile / for bi litil scribe þingis I haue wr
iten to zou / knowe ze oure purueiour
mothe þr is sent forp. whom if bi if
he schal come more hastily I schal se
zou / Grete ze wel alle holy soulis.
And alle holy mē / ye bizyrē of ita
lie: greten zou wel. ¶ Ye grace of
god be wip alle zou amen //.

Here endip ye pistle to ebereuis //

Here bigynnep pe prolog ou pe dede dis of apostlis // ∞ // ∞ // ∞ // ∞ //

Luk of sanctis of pe natiou of sirie. whos preisinge is toold in pe gospel. sr matheu he was a worpi man of leuyte kynde. and abouen aboue discyple of cristis apostlis: and fiede poul pe apostle/ he serue de god in manfuldyde wipouten vla me. and whanne he was fourti seer old and fourre. he dide i wrip nype ful of pe holy goost/ and he pa zaip fastinge of pe holy goost in pe mouping of alle wipoten pe gospel to fewful grekis. and scheuede pe in menyng of pe lord in stidfastnesse. linge. and scheuede also pt he was one of pe pritti of crist/ to hi not bipoute desert bas zoure po wer to write pe dedis of apostlis in her unpitouste. pat god be myg ful in god/ whanne pe fore of pdi

on was red and ye apostis had
den made her prayer poyntz lot of
ye lordis allemon. ye nowmbre of
ye apostis were fulfild / also
put powlde vnto ye tonges of ye
apostis: whan ye lord made prom
se tyme vpmate azen ye parties/t
he seyn put wolde crist goo ye wol
de chesen tweyn chost telinge hym
self whome for ony vnkynnesse
sete to seyn put vilaten longe yngs/
beganning fatt vilyonesp ye tilere
put wolde chese. to ete of ye same fi=
nesse and ye sonde to sayche grace
of god put not oonly his mesayne
vnstable to lodies: but also to sanke//

Jerom in his plog on ye dedis of apostis: seip pus ye firste. c.

Pese first twelue sermon
shulle ywigte put hym bga
to io and to reche vnto ye ni
of his ascencion in whiche

ye commaūdide: vn ye holy gost/ to hyse
apostles whyche he had chosen to vse
hyse ye thynge vnto hys glorye/ after hys
passiō by many argumentes: ye
ryngē to ye space of xl dayes/ & speakinge
of ye realme of god/ & ye certayne ye
and commaūdede ye/ yat they shulde not
departe fro ierusalē/ but abide ye bylyf-
te of ye father/ whyche ye herde of me
sayde he/ for Iohn truly baptysed ye wa-
ter/ but ye shulde be baptysed
with ye holy ghost not many dayes
hēce/ when they therfore were come to gy-
dre/ they demaūded of hym saynge/
Lorde wylte yu at this tyme
restore ye kyngdom of
israell/ And he sayde to them/ it is not
yours to knowe ye tymes or ye mo-
mētes/ whyche ye father hath put in hys
power/ but ye shulle take ye power
of ye holy ghost comynge vpon
you/ & ye shulle be wytnes
unto me/ in ierusalem/ & in all iurie & sama-

rie. And to pe vttneste of pe erpe/ And
Why anne he hadde seid pese pingis:
in yer sizt ye was lift vp. And a cloude
resseyde hī fro yer yē/ And Why anne
pei biheelden hī gonge into heuene:
lo tuey men stoden bisidis hē in
white doyinge/ and seiden/ men of ga
lile. what stonde ze biholdinge into
heuene? pis ihū which is take vp
into heuene: schal come as ze sauze
hī gonge into heuene/ panne pei
turneden azē into ierūsalē fro pe hil pat
is cleped pe hil of olyuete: which nyche
is bi dis ierūsalē an haliday is jour
ney/ And Whanne pei weren entrid
into pe hous where pei dwelliden:
pei risen vp into pe soler/ Petur
and jon. James and andrew filip and
tomas. Bartholomew and matheus.
mes of alfey and symoñ zelotis. and
judas of james/ alle pese weren stab
tynghy continuynge Wip oo wille

in prest wip wymen & mare pe
mod'. of ihū. & wip his bryne/ In
yo dayes. peter wos vp in pe mydd
dil of bryben: ye & seide/and pis was
a company of men to gidre almest
an hundrid and twenty/ Bryben
& bihouey yt ye scripture be fulfillid:
which pe holy gost bifore seide vi pe
mouy of dauy. of judas yat was lad-
re of hem yat token ihū/ and was
nounbrid among vs. & gat a part
of pis seruyse/ & pis ilke had a
feld of pe hire of wickidnesse/ and pe
was hanged & to gart peruydil:
and alle his entrailis were sched
abrood/ and it was made knowe
to alle men pat dwelten in ierl'.
so yat pilke feld was clepid in
here dialect/ pe langage of hem/
haceldama/ pe feld of blood/ And it is write
in pe book of salmes/ be habitacion
be made desert & be pere non yat

dyuelle in it/ and moȝt take his li
ſchoprithe/ ſ̄foze it vnyuerſey of pele
uen yet ben gmind to gidze ist vs
in al ye tyme in whyche ye lord ihū
cristꝰ was ameg out among vs.
and began ho pe baptym of jon
n̄ into pe my whyche ye had take
vp fro vs. yat oon of yese be ma
de ab̄ us wt̄ e. wey of his resurrec
cion wt̄ vs/ and ȝet ouꝛyued en
dwyne/ ſoche yt was dep̄d vnto
ded, yat was nemed just. and made
dan̄ yt̄ ſhuldē fond/ you ſeyd yat
knowist pe hertis of alle men tell
me whych two pou hast chosin of ye
se tuayne. yat oon take pe place
of pis seruyce & apostlehed. of whi
ch iudas trespassed. yt he shulde
go vnto his owne place/ pen ȝauen lotis
to hem/ and pe lott fell on matthe
as/ and he was nowbred wip pe ele
uen apostlis. ¶ pe seconde c.

Jnd ȝe shynne ye mes of pryse-
nes ther in fild: alle pe dis-
ples went to gidere ye same place/
And sodeynly per appiered vnto hem
as fyer clouen tunges/ and ysette
vpon eche of hem/ and alle weren fild wt
pe holy goost/ and bigunnen to spe-
ke dyuerse langages. as pe holy
goost ȝaf to hem to speke/ Ther were
in ierlm dwellynge iewes deuout men
of eche nacion vnder heuene/ And whan pis
was doon pe multitude came to gidere/
and were confounded in pem-
self: for eche man herde hem
speke in his langage/ and alle were
amased and wondrede seyinge to
hem/ Lo alle pese pat speke ben
not galileis/ and how herden we eche

langagis in vhyche ve ben boxun:
party & medy & elamyte/& pei pt dwel
lein at iherlo potmaye nide and capa
dose & ponte & asie frigie & pamfilie.
egipt. & pe parties of lubie. pt is abo
ue kirene. & romeyns romayns.
& ielus & pfiletis men of crete & of
arabie/ve hym herd ye speknige
in oure langagis pe grete pingis
of god/and alle weren astonyed.
& wondrid and seiden to gidre/whi
wole pis ping be: and opre scor
neden & seiden: for pese men be ful
of must/but petr stood vp pe
leuene: and reisde up his voice
and spak to hem/ze jewis & alle
pat dwellen at ierlm: pis knowe to
zou & herkne mi wordis. ze nip wor
pis/for not as ze weuen pese ben
dronken. whanne it is pe prudde our
of pe day/but pis it is pt was seid
bi pe prophete joel/& it schal be i

ye laste dayes ye lord seiy/ I schyal hyel
te out my spurit on ech fleusch: &
youre sones and youre doughtris sc
hulen pfecie/ & youre yongē men
schyulē se visiōns: & youre eldris
schulen dreme fiuenes/ and on
my seruātis & myn handmaydēs.
in yo dayes I schyal schede out of my
spurit: and pei schyulē pfecie/ and
I schyal zeue grete wondris i heue
ne: aboue: & signes in erpe bynep:
blood & fier and hete of smoke/ pe
sunne schyal be turned into derknesse.
and pe mone into blood: bifore pt
pe grete & open day of pe lord come/
and it schyal be/ eche man whych e-
ure schyal clepe to help pe name of
pe lord: schyal be saaf/ ze men of
el hyeze pese wordis/ yh̄u of nazar
eth a man preued of god by vertues
& wondris and tokenes. Whyche
god dide bi hym in pe myddel of zou

~~by ~~ ~~and ~~ ~~ & ~~
as ye witen ze turneden hym
bakke be ye hondis of wicke me.
by conseil determyned. & vndirtake by
ye fore knowige of god who god
wolde: whanne soro vs of helle we
were vnbounden / bi pat pt it was vn
possible pat he were holden of it /
for many cep of hī / & say after ye
lord bifore me eue more: for he is
on my rizthalf. pat I be not moued /
for pis pyng myn herte ioied. & my
tunge made ful out ioie. & more o
myn flesch schal rest hope for p̄
thy alt not leue my soule in helle:
ne p̄ you schalt zeue pin holy to
se corrupcioū / pou hast maad kno
wen to me pe weies of lyf: p̄ thy
alt fille me wt myrpe with pi face /
wt pi rē be it leeful boldly to seie to
you of pe patriark dauid: for he is
ded & biried & his sepulcre is w-

mong vs vnto pis day/ þ fore why-
ch he was aprofete. & wiste þt wyp
a grect oop god hadde sworn to hi.
pat of ye frut of his leude schulde
oon sitte on his seete. he seynge a-
fer. spak of ye resurrecoū of crist
for neiþ he was left in helle. neiþ
his fleisch say corrupcoū/ god re-
sice pis ihū: to whom alle we bē
witnesse/ þ fore he was exaltid
vi ye rizthand of god. & porou3 ye
biheste of ye holy goost þt he took
of ye fadir. he schedde out his sp-
rit pat3e ze & heren/ for dauip a-
zein not into heuene/ but he sey/
pe lord seide to my lord sitte on my
rizthalf/ til I putte þi enemyes
pe stool of þi feet/ perfore moost
certeynly wite al ye hous of isr-
el: þat god made hi boþe lord and
crist. þis ihū whom ze crucfieden/
whanne pei herden pese þingis; pei

weren compunct in herte/ & pei seide
to petir & to oȝe apostlis/ brip̄e what
schulen we do:? & petir seide to hē/ to
ȝe penaūce & echȝe of ȝou be baptisid
in pe name of ihū crist. into remyssi-
oun of ȝoure synes:? ȝe schulē resseiv
ue ȝe ȝift of pe holy goost for pe biheest
is to ȝou & to ȝoure sones & to alle pat
ben fer:? whiche euere oure lord god
hap clepid/ also wip oȝe wordis ful
many he witnessid to hē:? & monest
tide hem & seide/ be ȝe sauēd fro pis cr-
okid generacioū/ pānne pei pt resseiv-
eden his word: weren baptisid/ and
in pat day soulis were ēmaad: about
te pre pousand/ & weren stablisse sta
ble in pe techȝinge of pe apostlis & in
comynynge of breking of breed &
in p̄iers/ & drede was maad to eche mā/
& manye wondris & signes. were dō
bi pe apostlis in ierlm:? & greet drede
was maad in alle/ & alle pat beleue

ten weren to gidre: & hadden alle
pingis comyne/per selren possessiōis
and catel: And departiden po pingis
to alle men. as it was nede to echȝe &
echȝe day per dwellidē stable wip oo
wille in pe temple. & breken breed
aboute houses & token mete wip ful
out ȝoie. & symplenesse of herte. and
heryeden to godȝe god: & hadden gra
ce to alle pe folk/ ~~& pe lord~~ & pe lord
encreside hey̆pt weren nuwed sauȝe.
che day nito pe sauue pīgis.

Cap. iij.

And peter and ion weenten vp
into pe tēple: at pe nynpe our
of prayinge/ & anam pt was lame
fro pe wombe of his modir: wās bo
rīn/ & was led echȝe day at pe ȝate of
pe temple pt is seid faire: to axe al
mes of men pat entriden into pe
temple/ pis whanne he say petir &
ion bigynnynge to entre ito pe tem-
ple: he preyde pat he schulde take al

nes/and pet̄ wip ȝon vnyeld on yī
and seite/vnyolde pon unto vs/and
he vnyeeld unto yem: and hopide yt
ȝe schulde take sum vsyet eft yē/vut
petr lene/ȝ yaue nepur siluer ne
gold/vut pat pat ȝ yaue ȝ ȝeue to
pee/in pe name of ihū crist of naza
reth/rise pon up & go/& he took hī
by pe vnythond & yeyede hī up/and
anoon his fete & yis leggis weren
confirmed to gidre & he lupte & stood
& wandride/and he entride wip hī
into pe temple: & wandride & lupte
& yeriede god/and al pe peple sap
yt he walkide & yeriede god/& pei
knewen hī pt he it was pt sat at
almes at pe faire zate of pe temple/
and pei weren fulfild wip wondring
& astonyinge: of ewyne of yett yīg:
pat fel to hī/vut as yame pei seizen
petir & ion: al pe peple ran to yē/
in pe porche pat was clepid of sa

lamon. and wondrd greetly/ & yet
sayd. & answerde to ye people/ men of
israel what wonde ze of yis yīg
emā what biholden ze vs. as bi our
owē vtu eyꝰ power. ye made yis mā
for to walke. god of abraham &
god of isaak & god of jacob. god of
our fadrs: hap glorified his so
ne ihū/ whom ze betrayed and re-
nyeden bi fore ye face of pilat. wha
we he demede hī to be delyuered/ but
ze denyed ye holy & rightful & asked a
mansleer to be zouen to zou/ and
ze slowen ye maker of lyf: whom
god reisid fro dep: of whyche we
ben witnessis/ And in ye feip of his
name. he hap confermed yis mā
whom ze seen & knowen/ ye name
of ihū & ye feip yat is bi hī: hap to
yis mān sul helpe in ye sy3t of al
ze zou/ & now brepen I wot: yt by
vnwityngе ze diden as also zoure

pynas/ but god yat vifore telde by
pe mouy of alle profetis pt his cri
saylde suffre: hap fillid so/ pfore be
ze repentmēt & be ze conuind: yat
zoure synnes be don awey. pt vhyāne
pe tymes of refreschyng schulē
come fro pe sizt of pe lord/ & schal sē
de vnto zou ihū crist. pt is now pchid
to zou/ whom it bihouep heuene
to resseyue: fro pe tymes of restitu
cioū of alle pingis whiche pe lord sp
ak by pe mouy of his holy pfetis
fro pe world/ for moises seide/. pe lord
god schal reise to zou a profete of zoū
britren: as me ze schulen here hym
by alle pingis. what eiche he schal spe
ke to zou/ & it schal be yat ēy man
yat schal not here pilke profete: schal
be distried fro pe peple/ & alle pfe
tis fro samuel & afterward pt spake:
telleth pese dawes/ but ze ben pe sones
of pfetis & of testamēt yat god

ordeined

Here bigynneth ye prologe on ye epistlis of cristen feip yt vē.vij.ī ord

The ordre of ye seuene pistlis whiche ben clepid canonik: is not so among ye gretkis. yt full ly cristen ye feip & sueu ye rist ordre of ye epistlis. as it is fonde in lati bookis/ for. for as mychel as pet is ye firste in ordre of ye apostlis: hys pistlis ben ye firste of hem in ordre/ but as we not longe siden conuerte ye euangelistis to ye liff of treupe: so ye han sett pese in ye lyp of god in her owne ordre/ for ye firste of hem is an epistle of iames: tuo of petir ye thridde of ioones & oon of iude: ye whiche pistlis: if yei hadde be truly turned of translatours into latyn spechc. as yei were maad of ye apostlis/ yei schulde haue maad no doute to ye redere: ne ye werp

impūgned it self/namely in pat
place in ye firste pistle of Jon: Whe
re we reden of conseed of ye tryte
Where we fynde: pat per hap be
greet errour of yntribe trnda
tours: fro ye tyme of ye sep/ Whi
le per sette in per tradacous. oō
by ye names of yre pīgis: pat is
of water. of blood & of ye spirit/ & le
uen ye witnessinge of ye fadir. and
perfore & of ye spirit/ in Whyche witnes
synge oure comune vilene is moost
stronge/ & it is pūed yat per is
no lesse dilite of godhede. of ye fadir
and of ye sone & of ye holy spirit/
yat in oure epistle hon myche
oure translacion dyuerlp from o
yre, & leue to ye prudence of pere
ers/ Wit you goddis mote euer
dyll Whyle you stodiously bisily of
ye tryuye of scripture: you put
ten out kepn elle to be gnuge of

enuyous nēues teep / vbrydge lest
vat ȝou apeere of holy scripture.
but ȝif ȝe such wyse dyde not pe
ceyue yt of ȝour enemyes / neyȝ ȝ
shal not deuye to ȝē. yat seem pe
tuye of holy scripture. ¶ Sermon ou
pere epistle seynt yus / ¶ i. c. //

Almaȝty ye seruaunt of god
and of our lord ihū crist.
to ye tuelue lynagis yat
ben in dispersioun. greetyng.

Leeue / my bretheren / ȝe al hool
ioyinge ȝe fallen to diuerse temp
tacoūs / wityinge yat ye preuyng
of ȝoure feyth. worchip pacience /
pacience hab a perfit hool. Sale ȝe vo
yng / ffeeny of ȝou wanty wisdom.
axe he of god / yat ȝiueth to al men
le myn leuyngly. & vpbraydyth not.
and it schal be ȝouen to hī / but ax
ye in feyth. nouȝt doutyng yng / for ye

pat tyuty is lyk to pe wawe of pe
e] see. which is moued & born̄ of wi
ynd/ perfore gesse not pe like mā
pat he schal take any pig of pe lo
rd/ aman double his soule: is vsta
ble in alle his weies/ and sinneth
ouer: haue glorie in his en̄ynglig
and arthe man in his lowenesse for
as pe flour of pe gras he schal passe/
pe sunne rood up wip hete: & dryeth
pe gras/ & pe flour of it fel down: & pe
fairnesse of his chere perischip/ & so
arthe man vaineglory in his werkes/
blessid is pe man pat suffrip temp
tacion/ for whanne he schal be proued:
he schal resseyue pe coroune of lyf.
which god bihizte to men̄ pat louen
hym/ no man whanne he is tempted
seie pat he is tempted of god/ for why
god is not atempter of yuele pig
is/ for he tempteth no man/ but eth
man is tempted drawen & bitid.

of hys owne couetnge/ & wold
uetnge vnhane vnhap conceyued:
bnigry fozy hym/ bnat hymne vnha-
ne it is fulfild gendzup deep/ perfoze
nuy woste derwoxye bnpen nyle ze
cure/ Ethe good fyfte ethe parfyte
zift is from aboue & comep doñ fro
ye fadir of lyghs: anens whom is
noon oppchaungnge. ne oûlchadow
wnge of reward/ for vnstabnly ye
bight vs by ye word of tnuyte: pt
we be a bigynnyge of hys creature
wtezep nuy bnyne moost loued/ be
ethe man fuift to heere/ but slow to
speke & slow to wrappe/ for pe wr-
appe of man worthyp not pe nyt-
uisnesse of god/ for wherfe yu gnc
tezep away al vnclennesse & plente of
malice: & in mylnesse receyue
ze pe word pat is planted: pt may
saue zoure soulis/ but be ze doers
of pe word: & not heerers oonly.

.i.

Dlepynge you lik/ for any mā
is an heresye ch ye wold a nota
bere: ys shall be lined to anim
yat bihold̄ ye dede of his bürye
in Antyoun/ for he liyed yt lift
wente nuep: 7 anon he forzat wh
dye he was/ but he yat bihold̄ m
pelawe of parfyt fedom. 7 bwelly
in it. 7 is not mad afrayed he
rere. but abere of werk: ys shal
be blessid in his dede/ and ch any
man gelly yt lift to be religious.
and refreyne not his tunge but
dissepue his herte: pe religiō of
yt is ver/ 7 pere religiō is vn/
so vnty fadres 7 modres shal
bem. and mayd̄ to hem yt bürye
shuld̄ be ys yt ys dede. ¶ y., c., //
y vnyssen nyle 2 haue ye
fop of oure lord ihū cryst of
grace/ the knowyng of persones/

so yf a man yat hey ageyn̄ ryght
tuey in ȝoure compeyne. And
pose man entry in aȝeyl ryght.
and ye hyeton̄ nats ye pat is
aȝeyl hit ȝou be ryght ȝe my moste
harwaye bryng hey ageyn̄ ye
ȝat ȝe knowe ryght ageyn̄ ȝou
ȝat ȝe ne ryght ageyn̄ ȝou
ȝe ryght ageyn̄ ȝou ȝe ryght
ȝe ryght ageyn̄ ȝou ȝe ryght
ȝe ryght ageyn̄ ȝou ȝe ryght

kyngis lawe. vr scriptures. pou schal
lt lowe pi neyboze as pi silf: ze don
wel suffize take pe rsoones: ze
wexchen synne. 7 ben repued of
pe lawe as trespassours/ 7 whoe-
uere kepy al pe lawe but offendy
in oon: ye is maad guilty in alle/
for he pat seide pou schalt do no leche
rie: seide also pou schalt not slee/
pat if pou wolt not leche brekeris
pou art maad trespas
sour of pe lawe/ pus speke ze and
pus do ze: as bigynnynge to be re-
ued by pe lawe of fredom/ for whi
pou wilt coumpte pi: is to hi pat comy
no thing/ but mercy aboue reuip
my iugyng what schal it profite if
ony man seie pat he hap feip: but he
hap not werkis/ whepir feip schal
mowe saue hi. 7 if a bropir or
sistir be naki 7 lakki nede of eche
mes lyflode/ 7 if any of 30u seie to

hem. go ze nu pees. & beze maad hoot
& be ze fillid/ but yf ze zeuen not to
hem po pīgis yat ben nedeful to
body: what schal it profite? so also
fep if it hap not werkis: is deed ī
silf/ but sum man schal sei/ þu hast
fep: & I haue werkis/ schewe þou to
me þi fep wiþ out þe werkis: & I schal
schewe to þee my fep of werkis/
þou bileuest þat god is: þou doust
wel/ & deuelis bileuen & tremblen/
but wolt þou wite þou veyn man.
þat fep wiþ outen werkis is deed? ye
wheþir abraham our fadir was not
iustified of werkis offringe sonk
his sone on þe auter? þou seest þat
fep worchide wiþ his werkis/
& bi werkis was fulfild of þe scripture
& he was clepid goddis frend/ &
ȝe seen þat
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wan is justified of werkis: and
not of hepocrisy/ in lyk maner.
And wherfor also wan ye hope nō
not justified of werkis. ȝ wolcyne
te ye mellaueris: and leute hē out
vpanoyr noeir for as ye boop ut
oute spirit is ded: so also fey ut
oute werkis is ded. /// ſ. m. ȝ. ///
¶ Wypren ryleze be maad
manye maynis Bringe
patze taken ye thoze bum/ fo ſi
le we offenden in manye pingis/ fo
oup man offendip not in woꝛd?
pis is a parfyt man/ ablo ye
may lede about alle ye body wt
bridlyng pe wil. Lo we putten hy
hors to/ to obeyen to vs/ and
we leden about alle ye body
of hym. Lo/ ſe ſchippis wheche ben
ſo grete/ and ben dryuen of ſtrong
wyndis/ ȝit ben ſo litil gouernaile
about ye wil

uyuge of ye gouernour wole / so
also ye tunge is but a lyttl membre
and reky gyueth ꝑgus / so yet lyttl
fer hyemey a ful gret wode / &
oure tunge is fer ye vnpuerste
of reuelacōe / ye tunge is ordey-
ned in oure membris wherewith
we al pe body / & is enflamed
of helle & enflameth ye whyel of
oure byrthe / & al pe lyfe of bestis
& of foulys & serpentis & of pes shal
ad ꝙ he ben mad tame of mākes
kynde / but no man may tame ye
tunge / for it is an vnpesible yuel
ful of deedly venym / in it we blesse
god pe fadir / & in it we curse me.
pat ben mad to ꝙ lykenesse of god
of ye same mouth gyth forth blys-
syng & cursyng / [illegible]

vinum et vinegar not ȳt vele vīgs
ven. dou so. ȳ ly ker. alselle of ye ca-
me hole vnugy foxy. fisete & salt
water/ my vrinen wher̄ ahge ve
may make grays. eȳ aupne fi-
gs. ȳ so ner. salt water may ma-
ke fisete ware/ wyo is mȳ st tau-
gt among ȳou ȳ ryeue he of good
ly vnderstondyge wordhige en wyde
mede of his wisdom/ ȳt ahge hym
have enemye. & dyspayse be my
zonne herte: wyle ze haue glorie
and he hem ayens ȳe unye/ for
ȳe wisdom is not from above
comynge dou: but erthely. sensuel
and fendly/ for where is enuye &
stryf. ȳere is vnstedfastnesse and al
chyuel vse werke/ but wisdom ȳt is
from above: fyrst is clene. after
ward pesible. mylde. able to be tau-
ght. consentinge to goode pur-
se. full of mercy and goode fruites. &c

ryngge ‡ by cute feynynge/ and pe
fruit of ryhtwisnesse is sowen ī pe
es. ‡ manen yat make pees/ Tym.c
Yet of yow vatelis ‡ chyches
among zou: whyȝ̄ not of
zoure wicchis: yat fyten in zou
in membris: ze mysten ‡ ze hem
not/ ze deen ‡ ze han enuye: ‡ ze
mowen not gete/ ze dyuden ‡ make
batayle: ‡ ze han not for ze aske not/
ze aske ‡ ze resceyuen not for pt ze
aske pruelyng ze aske yeuen openly ī
zoure conuersis/ aduoutreris ‡ wyues
zenot. yt pe frendschip of pis world
is enemye to god/ pertuse who
euere wole be frend of pis world:
is maad ye enemye of god/ wher
wrize ȝe pink pat ye scripture seip
vevnli/ pe spirit pat wonyep ī zou
coueytip to enuye. but ȝyuep
ȝe more grace/ for wherfore pe ȝe
seip/ god wip stondip ȝe proude men/

vitto wolde man ye zouey grace,
Perfore bege lugeth to godys tut
Fonde zepetuelle he shal fe fo
zonymzeze to godys he shal neze
to zonizze spuens dende pe yondys.
Fzedoublen soule pus ge zepe yes
tig/uezze wenthis fuegthzeson-
relerpng be tuuen into wegis
Fjoemto couceofyeue/uezze
metud nye ertoffye lordemdye
dyal endyaimezou/ney hpyne ny-
ze zebuthe ek ypu/he yat lueth
ty hys tyorpaeyne pebuny hys
bey. Yidetp pelaget tuney pe
zonge/und fy yoz beuse ye lunc
yes anmat dzoeofpe lauelut
Adnuefmaa/yte omdomalue
ofye lunge tyngr phnap lset
dhynuel/fuyto bey ou petruet
Pmsthopefis mouzeyat fel/to
by ehyne to dzoube nye dhyuegd
to pitherwis yeeyse dhyuen

dwelle azeer/and we schulen make
warrhaūdise t we schulē make wh̄
wynger: whyche writen not what is
to zou in pe morowe/ for what is
zoure lyf? as smoke apereth at
the: and afterward it schal bee
wasted/ pfore pr zee sene/ if pe lord
wole. t if we lyuen: we schule do
pis ping eyþer pat þing/ t nouþ ze
makeñ ful out zoure in zoure pri
des/ eiþer such ioyinge is wicked/
perfore it is schame to hym: pat cō
to good and doip not. ¶ v. c. //

Do nouþ ze riche men/ wepe
ze zellinge in zoure wrec
chidnesse pr schulen come to zou/
zoure richesse ben rotē/ t zoure
clopis ben eten of mopis/ zour
gold t siluer ly3 rustid: t pe rust
of hem schal be to zou in wit
nessinge. t schal ete zoure fleischis
as fier/ ze han tresoud to zʒ in þe

m ye laste tymes/lo ye hyre of youre
werkmen. pat repiden youre feldis.
Whiche is defraudid of you: crye/
And ye cry of hem hap entrid: into
ye eris of pe lord of oostis/ zeh3ā ete
on ye erpe: t in 3oure leccheries ze
han norischid 3oure hertis/ in pe
day of slenge ze bouzten t slowe
ye iust man. And he azenstood not
3ou/ Perfore bisen be ze pacient
til pe comyng of pe lord/ lo an erpe
tilere abidip p̄nous fruit of pe erpe:
pacently suffrīge til he resseyue ty
uefil t lateful fruit/ t be ze pa
cient: t confermue 3e 3oure hertis: for
pe comyng of pe lord schal neze/
bisen myle 3e be sorouful echo to op̄:
pat 3e be nōt demed/ lo pe iuge ston
dip tup; before pe 3atis/ bisen malie 3o
ensaumple of 3yuel gomge out t
of long ruidinge And trauele: t
of paame: ye p̄fetis pat spaken

to you yu ye name of ye lord/ to lye
blessen yem pat sussiren/ ze yer de ye
lessinge eyꝑ paaner of Job. & ze schē
ye cuet of ye lord/ for ye lord is mer-
ciful & douge mercy/ Bifore alle yī
gis my hyrpirn upke ze sisere. isesꝑ
yi heruene ueyr bi eyer. keepis yy
Wyat sile oꝑ oop/ but be zonre hoyd
zhezhe ney. nay: yat ze falle not ī
pe mu/ and thary of zoure folow
ful. Bie ye wiy pnaent lordis & eye
ye a salm/ Jhony ofzan to sire. let
hem perise of ye dyuyse/ & prie
pei for hyland anoyate Wip oute
ye nadie of ye lord. and ye prieer
of hey. schal chase ye fyle mase/ and
pey. ye. schal make hem lyt/ & if ye
be wi. pnace. ye schuen be forzo
nen to hi/ Bese ye kenumblen ye to ye
to oyr youre. Bnest. Bie ze ony for
opu: yatze be saued/ for ye mety-
nuel pier of aunstruen is myche

wory/ elle was a wedly man lyk vs.
And un-pzeer he piede pt in cdyul-
de not repare on ye erpe/ and it
repuede not pre zens t lyve mon-
pe/ and eftloone lye pzer. t hyeue
ne zaf ispus t pe erye zaf hys fruit/
t bzyden in thy-of zou euup fro
tuyp/ t nop conuertip hit he oubip
to vse/ pat he pt makip aspuen
to be mad fro pe euun of hys
wordis/ al pat pe soule of hit fro
wil t lyuely pe multitud of syn
nes. Here endip pe pistle of
James: t bigynnep pe firste pis.
of petr//

Petr apostle of ihū crist to pe chosen
comers to pe dispersioun of
galathie. of capadocie. of asie. t
of bithynie. bi pe bifore hid
wngge of god pe fadur: in hyalo
wnge of gost. vn obedience and

ſprungē of ye blood of ihū cryſt:
nblyche by his greet mēcy bigat vs
azen vnto hy lyuynge hope by ye azē
reſyngē of ihū cryſt fro deep vnto
erytage vncorruptible: and vndefoulid
pat ſchal not falle/ pt is kept in ye
heuēs for zou pt in ye vertu of god vē
kept by ye feip: vnto helpe redy
to be ſchewid in ye laſte tyme/ in
wyche ze ſchulen make ioie: pouz
it bihoue now a litil/ to be ſori in
dyuerſe temptacōūs/ pt ye preuyng
of zoure feip: be myche more p
cious pan gold pt is preued by fier/
and ye ſchulē vnto lowyngē & glo
rie & onour: in ye reyelacōē of ihū
cryſt/ whom whanne ze han not
ſeen: ze louē/ in to whom also ze nt
ſeynge bileuen/ burze pt bileuen.
ſchulē haue ioie & gladneſſe pat
may not be tould out/ & ze ſchulē
haue be glorified & haue ye ende

.m.
ii

of zoure fap: pe helpe of zoure lou
lis/ of whiche helpe pfetis louzte
t eusercluden: pat pfeneth off pe
grace to compnge in zou/ t louzte
whiche eile whet maner tyme
pe spirit of crist signifieth in he:
and vnfoze telde po palaoūs pat
ben in crist: t pe lattre gloxies/ to
whiche it was scheuid. for not to
hem silf. but to zou per mynystren
den po pīgis pt now ben teld to
zou bp hem prechnd to zou. bi pe
holy goost sent fro heuene. to wh=
hom aūgels desiren to biholde/
for whiche pig beze girt pe leu
dis of zoure loule. lobie partist.
and hope ze into pe vlke grace pt
is grid to zou. by pe scheuing of
thū crist/ as lones of obedience/
not maad lyk to pe formere desi
rīs of zoure vnwityngnesse/ vt
lyk hī pt holy hap clepid zou:

pat alloze ſilf be holy in al lyuyge
for it is wrote ze ſchulē be holy:
for ȝ am holy / and if ȝe mysbardly
depen hī fadū. whiche demep wt
oute acepacoū of perſoones. by pe
werk of eche man: lyue ȝe ī drede
in pe tyme of ȝoure pilgrymage
wtīge pt not thy corupcible gold
eyr ſilwer. ȝe ben bouȝt azen of
ȝoure vepn lwuynge of fadris tr
diciou! but wi pe precious blood
as of pe lomb vndefoulid & wſpot
tid crist ihū / pat was knowē by
fore pe makinge of pe world. bt
he is ſchewid in pe laste tymes
for ȝou pt by hī ben feipful ī god
pat reiſide hī fro deep. & ȝaf to hī
euerlastīge gloȝie: pat ȝoure feip
and hope were in god / & make
ze clyaſt ȝoure ſoulis in obedīēce
of charite. in loue of bryp nlyood.
of ſymple herte loue ȝe to gidre

more bisily / & be ze boxn̄ azen: not
of coxuptible seed: but incoxptible
by pe word of lyuynge god / & dwel
lynge ēto wtoutē ende / for eche
fleische is hey & al pe gloxie of it
is as pe flour of hey / pe hey drie
te vp: & his flour fel doū / but pe
word of pe lord dwellip wtoutē
ende & pis is pe word: pat is pre
chid to zou ¶ pe. ij. c. & v & vj
herfore putte ze albey al ma
lice & al gile & feynyngis &
enuyes & al backbitingis. as nowb
born zonge childre. reionable wtp
oute gile. couete ze mylk. p̄t ī it
ze wexe into helpe / if nepeles ze
han tastid p̄t pe lord is swete / &
neize ze to hī p̄t is alpinynge stoō.
& repreued of men but chosen of
god and onorid / & ze silf as quik
stoones. be ze abone bildid into
goostli hous & an holy pīsthyo-

de: to offre spiritual sacrifise to god
bi ihū crist/ for vshiche pīg. ye scr=
ipture seip/ lo I schal sette in sion
pe hizeste corner stoon. chosen &
precious/ & he pt schal bileue ī hī.
schal not be confōndid/ pfore o=
nour to zou pt bileuen/ but to
men pat bileuen not pe stoon
vshom pe bilderis repreuedē: pis
is maad into pe heed of pe cornū/
and pe stoon of hurtynge & stoō
of sclaūdre: to hem pt offendē to
pe vword. nei$ bileuen it ī vshich
pei ben sett/ but ze ben a chosen
kyn. a kyngly preesthood. holy fo=
lk. a peple of purchasynge: pt ze
telle pe vertues of hī pt clepide zu
fro$ derknesis īto his vondur=
ful liht/ vshiche sum tyme vbeī
not a peple of god: but now ze
ben pe peple of god/ vshiche had
den not merci: but now ze han

mera ¶ I pray yoost dere / I beseche you as
cōmelynges & pilgrymes to ab
steyne you fro fleischly desires: pat
fyzten azens pe soule / & haue ze good
cōuersacoū among hey mē / pat in pt pis pt pei backbite of
you as of mysdoers: pei biholde
you of goode werkis & glorifie god
in pe day of visitacoū / Be ze suget
to eche creature for god / eiper to pe
kyng as to hī pat is hyzere / eiper to
eiper to duykis as to pilke pt be sent
of hī / to pe vēgaūce of mys doers.
& to pe pisinge of goode mē / for so
is pe wille of god: pt ze do wel and
make pe vnkunnynge of vnprudēt
men to be doūb / as fre mē: & not as
hauynge fredō / pe keueryng of ē
malicē: but as pe seruaūtis of god /
onoure ze alle men. loue ze hy pir
hood. drede ze god. onoure ze pe kyng /
seruaūtis be suget in al drede to

lordis. not oonly to goode & to myl
de: but also to tyraũtis/ for þis is
grace: if for conſience of god. ony
man ſuffrip heuynellis. & ſuffrip
vniuſtly/ for what grace is it: if ze
ſynen & be buffetid & ſuffre/ but if
ze don wel & ſuffre paciently. þis is
grace anentis god. for to þis þig ze
ben depid/ for also crist ſuffride for
vs. & lefte ẽſaũple to zou: þat ze
ſolowe þe ſteppis of hi/ whiche di
de not ſynne: neiþ̃ gile was foundẽ
in his mouþ/ & whãne he was cur
ſid: he curſide not/ whãne he ſuffri
de he manaſide not/ but bitook hi
ſilf to hi þt demede hi vniuſtly/ and
he hi ſilf bar oure ſynes in his bo
dy on atre: þt we be deed to ſynes
& lyue to riztwiſnelle: bi whos wan
woũde ze ben helid/ for ze weren as
ſchepe erryngе: but ze ben now tur
ned to þe ſchepherde & biſchop of

zoure soulis/ ¶ pe pridde. c.

Also wymen be pei sugett
to her housbondis/ pat ri
ny man bileue not to pe word:
by pe conuersacoū of wymē. pei
be wone wip oute word/ & by holde
ze in dede zoure holy conuersacoū
of wliche þ be not wip oute fayr
coziouus ournyngr of heer. eipr. do
inge aboute of gold. eipr ournyng
of clopīge; but pilke pat is pe hid
man of herte in vncoxruptioū &
of mylde spirit. wliche is riche ī
pe sizt of god/ for so sīi tyme holy
wymen hopīge in god ourned
hem silf: & were sugets to her
owne housbondis/ as sare obeiede
to abraham: & depide hī lozd/ of
wliom ze ben douztrs wel domge:
& not dredinge ony parturbac
oū/ also men duelle to gidre and
by kunygge zeue ze onour to pe

wōmānes kreelte as to ye moꝛe fe
ble. and as to euene eris of grace
7 of luf. pt youre pieris be not let
tid/ and in feip alle of oo wille in
preyer. be ze ech suffrige wip opr. lo
ueris of wip hod. anyde. nicke not
zeldinge yuel foꝛ yuel. neip cursing
foꝛ curspinge: but azenward bleſſinge
foꝛ in pis pīg ze ben cleped: pt ze iher
de blessinge bi eritage/ foꝛ he pt wo
le loue liſt se goode mies: coustreyn
ne his tūge fro yuel. 7 his lippis pt
pei speke not gile/ 7 bowe he fro y
uel 7 do good: seke he pees 7 pſiytly
sue it/ foꝛ ye zen of ye loꝛd ben on
juste men: 7 his eris on ye preieris
of hem/ but ye cheere of ye loꝛd is
on men pat don yuelis/ 7 who is
it pat schal anoie zou: if ze ben fu
eris 7 loueris of goodnesse: but al
so if ze suffre ony pīg foꝛ rigtwil
nesse: ze ben bleſſid/ but drede ze

not ye drede of hem: yt ze be not
disturbld/ but halowe ze ye lord
crist in zoure hertis/ & eüe bezere
dy to satisfaccoñ to euery man axyng
zou reson of yt feip & hope yt is in
zou/ but wip mylde nesse & drede/ ha
uynge good conscience/ yat in pat
ping pat yei backbiten of zou: yei
be confoñdid/ wiche chalengē youre
good conuersacoñ in crist
for it is betre yt ze do wel & suffre
th pe wille of god wole: pā dynge
yuele/ for also crist dyede oones for
oure synnes. he iust for vnjust:
pat he schulde offre to god vs. ma
ad deed in fleisch: but maad quyk
in spirit/ for wiche ping he cam in
spirit/ & also to hē pt weren closid to
gidre in prisoñ: prechide/ wiche
weren sum tyme vnbileeful. wha
ne yei abiden pe pacience of god
in ye dawes of noe/ whāne ye schip

was maad. in whyche aduent pt is
to seie oure lordis comyng maad saak
vp Wat̄. / t so baptym of hym fol-
me makip vs saak / not pe puttinge
awey of pe filpe of fleisch: but pe an-
inge of a good conscience in god
bi pe azenrisinge of oure lord ihū
crist: pat is in pe rizthalf of god.
and sibolowby deep: pat we schulde
be maad eirs of euerlastinge lyf /
pe zede into heuene: t aūgelis t po
wers t vertues ben maad sugetis
herfore for crist pin to him
suffride in fleisch: be ze also ar-
med bi pe same penkinge for he pt
suffride in fleisch: ceesside fro synnes
pat pt is left now in fleisch: ly ue
not now to pe desiris of men. but
to pe wille of god for pe tyme pat
is passid is z now to pe wille of he
pei men to be cudid: whiche wal
kiden in leacheries t lustis ī wyche

drinkinge of ihesu. in vnmesurable
etinges & drunkinges & vnleefful ihoi
lyinges of inalbnetes in which
nowe yei beu astoneyed / in whyche
yinge yei wondre for ze rūne not
to gidre: into ye same confusiou
of leechyere & blaffemē / & yei schulē
zaue reloū to lyē: yat is redy to reine
ye quyke & ye deede / for whyy for yis
ying it is spechd also to deed me:
pat yei ve reuied by men in fleisch
& pat yei lyue bi god in spirit / for
ye ende of alle pīgis schal neize / p̄
for ze beze prudent: & wake ze ī p̄se
ris ¶ Bifore alle pīgis. haue ze chya
rite echye to op̄ ~~algratis lastinge~~. in
zou self algratis lastinge / holde ze
ostmalute to gidre wip oute grud
chyinge / echye man as he hap reseiy
ued grace mynystrynge it mto
ech opir: as goode dispencers of
ye many fold grace of god / if ony

man speke: speke he as ye wordis
of god/ if ony man mynystre: as
of ye vertu wh̄iche god mynystre.
pat god onourid in alle pīgis by
ih̄u crist oure lord/ to whom is glo
rie and lordschip into worldis of
worldis amen/ ¶ Moost dere vnpuē
ple ze go in pilgrymage ī feruo^r
pat is maad to zou to temptacoū.
as if eny newe pyng vifalle to zou/
but comyne ze wip ye passiouns
of crist & haue ze ioie: pat also ze
be glad & haue ioie in ye reuelacoun
ouns of his glorie/ þi ze be dispulid
for ye name of crist: ze schulen be
blessid/ for y^t pat is of ye onour &
of ye glorie & of ye vertu of god.
& ye spirit p^t is his: schal reste on
zou/ but no man of zou suffre as
a mansleere eiþ̄ as yeef̄ eyþ̄r as mysdo
eyþ̄r a desirere of oþ̄r mennes goo
dis/ but if as a cristen m̄: glorifie

lye not/ but gloxifie ye god in pis
name/ for tyme is pt dom bigynne
at goddis hous/ and if it bigyñe
first at vs: what ende schal be of
hem pat bileuen not to pe gospell
and if aust man vnepe schal be
saued: where schulen pe vnfeipful
man & pe synnere apere/ þfore & pei
pat suffren bi pe wille of god: bi
taken hem soulis in goode tecdis.
to pe feipful maker of nouzt

Herfore I am euene eldre
man. & albitnesse of crists
passiouns/ which ye also am a comy
ner of pt glozie. pt schal be schewid
in tyme to comynge/ bisechie ze pe
eldre men pat ben among zou/
fede ze pe flok of god. pat is amōg
zou/ and purueie ze not as cōstrei
ned but wilfully by god/ not for
loue of foul wynnynge. but wilful
ly/ new as hauynge lordschip in

pe clergie:

ye clergie: but pr ze be maad ensam
ple of ye flok of wille/ pr whanne
ye prynce of scheperdis schal ape
re: ze schul receyue ye coroune of
glorie pat may neiþe fade ¶ Alsoo ze
zonge men be ze suget to eldre mē/
and alle schewe ze to gidre mekc
nesse/ for ye lord wiþstondiþ proud
e mē: but he zeueþ grace to me
ke mē/ þerfore be ze meknd vndr pe
myzty hond of god/ pat he reise ȝu
in pe tyme of visitacoū/ ¶ caste ze.
al zoure bisynesse into hī: for to hī
is cure of zou/ be ze sobre ¶ wake
ze. for zoure aduerse pe deuel. as
a rorynge lioū goiþ aboute. seching
whom he schal deuoure/ whom aze
stonde ze strong in pe feiþ: witying
pat pe same passioū is maad to
pilke britheren of zou. pr is in pe wo
rld/ and god of al grace pr clepide ȝu
into his eūlastinge glorie zou suf

.11.

stroge al*m*tal. he schal p̄fourme &
schal conferme & schal make sad
to h*ī* be glorie & lord schip into
worldis of worldis Amen/ By
siluan feithful bro*ŷ* to zou: as I de
me/ I write schortly biseching and
witnessinge. p*t* pis is pe verrey
grace of god in whiche ze stonde/
pe churche p*t* is gadrid in babiloy
ne & marcus my sone. gretip zou
wel/ Grete ze wel in holy cos/
Grace be to alle zou pat ben in
crist Amen/ Here endip pe first
pistle of petir: & bigynnep pe
ynoit/ seconde c.i.c.
petir seruaut & apostle
of ih*ū* crist: to hem pat
han take wip vs pe e-
quale feip in pe rigtwisnesse of ou
re god & sauyour ih*ū* crist/ grace
& pees be fulfild to zou: bi pe kno
wynge of oure ih*ū* crist/ hou alle

vīgis of hys godhede vtu. pat ben
to hym t pitee ben zouen to vs by
pe knowīge of hī yt clepide vs for
hys owne glorie t vtu: by whom
he zaf to vs moost p̄cious byhestis
yt by pīgis ze schulen be maad fe
lowis of goddis kynde: t fle pe
~~couetise of~~ yt corrupcoū of pat
couetise yt is in pe world t vī
ge ze in al bysynesse: t mynystre
ze in zoure feip vtu / t in vertu
kūnynge / in kūnynge abstynēce
in abstynence. patience / i pacīēce.
pite / in pite. loue of bri p̄heed / t
in loue of bri p̄hood: diligence / for
if pese bē wip zou t ouercomen. pei
schulē not make zou voide. nei p̄
wip out fruit: in pe knowīge of
oure lord ihū crist / but to whom
pese ben not redy: he is blynd t
gropip wip his hond. t forzetip
pe purgynge of his elde trespassis

Wherfore bryn̄en be ze more bisy: pt
by goode werkis ze make zoure cle
pnige & chesynge certeyn/ for ze dō̄ge
pīgis. schulē not to lyne ony tyme/
for pis pe entrīge into eūlastynge
kyngdom of ouwr lord & sauyour ihū
crist: schal be myn̄ nyfrid to zou plē
teuously/ for wlyche pīgis I schal by
gynne to monestie zou eūermore
of pese pīgis/ & I wole pt ze be kū
nynge & confermed. ī pis p̄sent
trupe/ for hope I deine justly, as lō
ge as I am in pis tabernacle: to
reise zou ī monestynge/ & I am cer
teyn pt pe puttynge awey of myn
tabernacle is swift: by pis pt our
lord ihū crist hap schewid to me/
but I schal zeue bisynesse & ofte
after myn̄ deep. ze haue nō̄e of
pese pīgis/ for we not cūynge ū
wise tales han maad known̄ to
zou pe vtu & pe vigour knowīge

of oure lord ihū crist: but we we
ren maad biholderis of his greet
nesse/ for he took of god pe fadir:
onour & glorie: bi such manere
voice: fro iuerdōn to hī fro pe greet
glorie/ pis is my loued sone. ī wh̄o
I haue plesid to me: here ze him/
& we herdē pis voys brouzt fro heue
ne: wh̄ānе we weren wip hī ī pe
holy hil/ & we han a ladere word
of pfecie: to which ze zeuyng tēt
don wel. as to a lanterne pat zeuep
list ī a derk place. til pe day sterre sprige
ī zoure hertis ¶ and first vndir
stondeze pis pīg. pr̄ecie of pfecie of
scripturens not maad bi pr̄op̄i in
terp̄tacōn/ for pr̄ofecie was not
brouzt any tyme bi mannes wille:
but pe holy men of god enspird.
wip pe holy goost spaken ||. ||
pe secounde chapitre ||

But also false profetis we
ren in ye peple as in zou
schulen be maistir heris pt schu
len bringe in sectis of perdra
cioñ / & pei denyē pilke lord pat
bouzte hē. & bringen on hē silf
hasty pardoun / & many schal
len sue her lecheries: by whiche
ye wey of trupe schal be blaske
med / and pei schulen make
marchaūdise of zou ī couetise
by fepned wordis / to wbich dō
nou3t albyle ago ceesip not: &
pe perdioñ of hem nappip
not / for pi god sparide not aū
gels synnynge. but bitook hē
to be tormentid & to be drawē
dou3 wip bondis of helle. into
helle. to be kept into dom / & spa
ride not pe first world. but kep
te noie pe eizte man pe by fore
goere of riztwisnesse: & bzouzte

in ye greet flood into ye world of
vnkeipful men/and ye droof into
poudir ye atees of men of sodom
and of men of gomor & dampne
de by turnynge vp sodoñ. & putte
hem ye ensaumple of hē pt weren
to domge yuel/and delyuerde ye
iust loot and oppressid of ye wrōg
and of ye lecherous conuersacoun
of wickide men/for in sizt & herīge
he was iust and dwellide among
hem pat fro day tormentiden wip
wickide werkis a iust soule/for ye
lord can delyuere pitous mē fro tep
tacoñ: & kepe wickide men into
ye day of doom to be turmentid/pt
more hem pat walken aft ye flei
sche in coueitinge of vnclennesse:
and dispisen lordschipynge/ & ben
bold. plesynge he silf: and dredē
not to bryngе in sectis blasfemyng/
where angels wpāne yei bē more

in strengye and vnl: veren not yt was
ye excrable dom azens hē victrye ese
ven as vnreasonable beestis hymdely
unto talkyngе & into deep: blasfemynge
unto yese pigris yt yei knowen not
and schulen pische in her corupcioū:
and resseyue pe hire of vnryztwisnes
se / & yei gessen relyes of defoulyngе
& of wēme: to be lykynges of day
holdynge in her feestis wip relyes
rouge lecherye wip zou: & hū yze
ful of avoutrie & vū ceesseynge trespas
disseynynge vnstidefast soulis: & hau
ye herte exercisid to couetise / ye
sones of curseynge yt forsaken ye
rizt wey: & erriden sisynge ye wey
of balaam of bosor / which loue
de ye hire of wickidnesse / but hy
hadde repūpīge of his woodnesse /
a dowmb beste vndirzok yat spak
wip voice of man: yat forbeed
ye vnwisdom of ye prfete / pese vē

wellis wip oute wat̄: ⁊ mystis dry
uen wip whirlynge wyndis: to whi
che pe vicke myst of derknellis is re
serued ⁊ pei speken in pride of vany
tee: and dissepue in delyris of fleschly
of lecherie. hem pt scapē a litil whi
che lyuen in errour ⁊ bihyeten fre
dom to hem: whānne pei ben seruāū
tis of corrupcioū for of whō ony
man is ouercomen: of hī also he
is seruāūt ffor if men forsakē pe
vndēnellis of pe world. by pe kno
wynge of oure lord ⁊ sauyour ihū
crist. ⁊ eftsoone ben wrappid in pe
sel ben oū comen: pe lattir pīgis
ben maad worse to hē pā pe for
mer for it was bettir to hem. to
not knowe pe wey of rigtwisnesse:
pan to turne azen aftir pe knowy
nge: fro pt holy mañdement pat
was bitaken to hem: pe hoūd tur
nede azen to his awhynge. and a

couere is waischen in walowinge
in feruie / ¶ pe viide chapitre //

Oze moost derworpe britē
I write to zou pis secounde
pistle. in wlyche I stire zoure deer
conscience by monesthynge to gidre:
pat ze be mynderful of po wordis
pat I bifore seide of pe holy prfetis:
and of pe holy mandementis of
pe holy apostlis of pe lord & sauy
our / first wite ze pis pīg pt in pe
last daies disseyueris schulen come
in dissceyt: goynge after her owne
desiryngis. seyīge / where is pe bihest
or pe comynge of hī / for sipe pe fa-
dris dieden: alle pīgis lasten fro pe
bigynnynge of creature / but it is
hid fro hem willynge pis pīg: pt
heuenes weren bifore. & pe erpe of
watir. was stondynge by watir
bi goddis word. by wlyche pt ilke
world deuid pāne by wat' pischide

but ye heuenes yt now ben. & ye er
ye ben kept vi pe same word & ben re
serued to fier vnto pe day of dom & pe
dampnacoñ of wicked men/ But ze moost
derr: pis o pyng be not hid to zou/ yt
o day aueritis god is as a pousande
zeeris/ and a pousand zeris ben as
o day/ pe lord tarieb not his biheste
as sum gessen: but he doip pacient
ly for zou/ & wole not yt ony mẽ pe
rische: but yt alle turne azen to penau
ce for pe day of pe lord schal come as
a pefi: in whiche heuenes wip gret
vise schulen passe. & elementis schulẽ
be dissolued by yete/ & pe erpe & alle
pe werkis yt ben in it: schulen be
brent/ pfore whanne alle pese pingis
schulen be dissolued: what maner
men bihouep it zou to be in holy ly
uyngis & pitees abidinge & hizinge
vnto pe comynge of pe day of oure
lord ihũ crist/ by whom heuenes

bremynge schulen be dissolued: & elementis schulen faule by brēnyg of hem/also we abiden bi hise biheestis newe heuenes & newe erpe: in whiche rigtwisnesse dwellip/ for whiche pīg ze moost dere. abidīge pese pīgis be ze bysy: to be foūden to hī in pees vnspotted & vnreproued/ & deme ze longe abidinge of our lord hym ariste: soure helpe/as also oure moost dere brooper poul wrot to zou: by wisdom zouen to hī/ as and in alle epistlis he spekip ī hem of pese pīgis/ in whiche ben sūme harde pīgis to vndirstonde/ whiche vnwise & vnstable men teprauen. as also pe dou opere scriptures to her owne ꝑdicacioun/ perfore ze britpen biforē wityngе kepe zou silf: leste ze be disceyued by errour of vnwise men & falle awey fro zoure sadnesse/ but

were ze in ye grace & ye knowig
of oure lord ihū crist & oure sauyo^
to hī be glorie now & īto ye day of
euerlastinge Amen/ ¶ Here en
diy ye secōde pistle of petir. and
begynnep ye fifte of jon ¶ ye.i.c.

That ping pat was fro ye
bigynnynge: whiche we
herden whiche we sazen
wip oure yen/ whiche we bihelde
and oure hondis tocheden of ye
word of lyf: & ye lyf is schewid
and we sazen & we witnessen. &
tellen to zou euelastinge lyf: pt
was anentis ye fadir & apperide
to vs/ pfore we tellen to zou pat
pīg pat we sazen & herden: pat
also ze haue felowschip wip vs.
and oure felowschip be wip ye
fadir & wip his sone ihū crist/ &.
we writen pis pīg to zou: pt ze
haue joie. & pat zoure joie be ful/

and yis is pe tellinge yt we yerde
of hī & tellen to zou: yt god is lizt.
and per beu no derknellis in hym
if we seien yt we hau felouschipe
wip hī. & we wandre in derknellis.
we lien & don not treupe but if
we walken in lizt. as also he is
lizt. we han felouschip to gidre
and pe blood of ihū crist his so
ne: clensip vs fro al sinne if we sei
en pat we han not sinne: we dis
seyuen vs silf. & treupe is not i
vs if we knowlechen oure sinnes:
he is feipful & just. yt he forzeue
to vs oure synnes. & clense vs fro
al wickednesse & if we seien pat
we han not sinned. we make hī
a liere. & his word is not in vs.

my litil sones i write to zou pese pīgis. yt ze sinne
not but if ony man sinne. we
han an aduocat ihū crist. & he

is ye forzeuenesse for oure synes
& not oonly for oure synes: but also
for ye synes of al ye world & in pis
ping we witen pat we knowen
him: if we kepe his comaundementis
he pt seip pat he knowip god. &
kepip not his comaundementis:
is aher & treupe is not in him but
ye charitee of god. is parfit in
hym in him pat kepip his word in pis
ping we witen pt we ben in hym:
if we ben ypfit in him he pt seip pt
he dwellip in him: he oujip to wal
ke as he walkide. Dayost dere
bryjen I write to zou not a newe
maundement: but ye elde maun
dement pt ze herden fro ye bigynyng
ye elde maundement: is ye word pt
ze herde eftsoone I write to zou a
newe maundement. pt is treupe
vope in hym & in zou: for derknes
is ben passid. & pe liyt schynep

nouȝ/ he pat ſeip pt he is in liȝt. & ha
tip his bro℘: is in derknelſe ȝit/ he pt
louep his bro℘: dwellip in liȝt and
ſclaũdre is not in hĩ/ but he pt hatip
his bro℘. is in derknellis/ and wan
dȝip in derknellis. & wot not wbidre
he goip: for derknellis haue blyndid
his ȝen/ litil ſones I write to ȝou:
pt ȝoure ſynnes ben forȝouẽ to ȝou
for his name/ fadris I write to ȝou
for ȝe haue knowen hĩ pt is fro pe
bigynnynge/ ȝonge men I write to
ȝou: for ȝe haue ouercomen pe wic-
kide/ I write to ȝou ȝonge childrȝen:
for ȝe haue knowen pe fadr/ I wri
te to ȝou fadris: for ȝe haue knowẽ
hĩ pt is fro pe bigynnynge/ I wri
te to ȝou ȝonge men: for ȝe be ſtrȝ
ge/ & pe word of god dwellip ĩ ȝou
& ȝe haue ouercomen pe wicked
uyle ȝe loue pe world. ne ȝe ȝig
is pat ben in pe world/ if ony me

louep

louep pe world: pe charite of pe fa
dir is in him for al pis pt is in pe no
world. is couetise of fleisch. & co
uetise of izen & pride of his which
is not pe fadir: but it is pe world
and pe world schal passe: & pe co
uetise of it but he pt doip pe wille
of god: dwellip wip outen ende
my litil sones pe laste our is & as
ze han herd pt antecrist comip:
now ben maden antecristis pe mand
wherfore we witen pat it is pe
laste our pei went fro vs:
but pei weren not of vs for if pei
pei hadden be of vs: pei hadden
dwelt wip vs but pat pei ~~hadden~~
be knowen: pt pei be not of vs
but ze han anoyntyng of pe ho
ly goost: & knowen alle pis & I wr
ot not to zou as to men pt knowe
not treupe: but as to men pat
knowen it & for eche lesinge is

D.

not of treupe/ wyo is ayer: but
pis pat deupep pt̄ hym̄ is not dd
pis is antecrist: pat deupep pe
fadir & pe sone/ so eche pat deupep
pe sone hap not pe fadir/ but he
pat knowlechip pe sone: hap al
so pe fadir/ pt̄ pīg pat ze herde at
pe bigīnyīge: dwelle it ī zou/ for if
pt̄ pīg dwellip in zou. whanne ze her
de at pe bigīnyīge: ze schulē dwel
le in pe sone & ī pe fadir/ & pis is
pe biheste: pt̄ he biheizte to vs euer
lastinge lyf/ I writ pese pīgis to
zou of hem pat disceyuen zou/ & pt̄
pe anoyntīge wlych ze resceuede
of hī: dwelle in zou/ & ze hā not
nede. pt̄ oup man teche zou: bt̄ as
his anoyntīge techip zou of alle
pīgis/ & it is trewe: & it is not le
syngē/ & as he tauzte zou: dwelle ze
in hī/ & nowe ze litil conen dwelle
ze in hī: pat whanne he schal ape

re we haue strift & be not cõfoũdid
of hi̅ in his cõmyge/ if ze wite̅ pat
he is just: wite ze also pᵗ erly pᵗ ouy
ryztwisnesse is boꝛn̄ of hi̅ ¶ 9. ¶
Se what maũe charite pe
fadir zaf to vs: pᵗ we be na
med pe sones of god. & be his so
nes/ foꝛ pis pi̅g pe world knew
not vs: foꝛ it knew not hi̅/ moost
dere bryne̅ now we ben pe sones
of god: & zit it apperide not what
we schule̅ be/ we wite̅ pᵗ whanne
he schal apeire: we schule̅ be hym lik
hi̅. foꝛ we schule̅ se hi̅ as he is/ &
eche man pᵗ hap pis hope in hi̅:
makip hi̅ silf holy as he is holy/
eche man pᵗ doip synne doip also wic
kidnesse. & synne is wickidnesse/ &
ze wite̅ pat he aperide to do awey
synes: & synne is not i hi̅/ eche man
pat dwellip in hi̅ synnep not/ & eche
pat synnep: seep not hi̅. nei̯ knew.

.o.
11

ȳſ̄/lytl ſones:no mā diſſeyue zou/he
yᵗ dooip rɨztwiſnelle:is juſt:as alſo he
is juſt/he yᵗ dooip ſynne:is of ye de
uel. for ye deuel ſyn̄ep fro ye bigy̆n̄
nynge/in pis pīg ye ſone of god
aperide:yᵗ he vndo pe werkis of ye
deuel/ech man yᵗ is boꝛn of god.dop
not ſyn̄e/for ye ſeed of god dwelly̆p
in hym:& he may not to ſyn̄e.for
he is boꝛn of god/in pis pīg ye
ſones of god ben knowē.& ye ſo
nes of ye fend/ech e mā yat is not
juſt:is not of god/& he yat louep
not his bꝛoy̆:is not of god/for pis
is ye tellynge yᵗ ze herdē at pe bi
gy̆nynge:yat ze loue ech oy̆/not
as caym yᵗ was of ye yuel:and
ſlow his bꝛoy̆/& for what pīg ſlow
he hī:for his werkis werē yucle:
& his bꝛoꝛis juſt/Wondꝛe nyle ze
wondꝛe:if ye world hatep zou/we
witē yᵗ we bē tranſlatid fro deep

to hyſt. for we louen bryþē/ hye par
louep not dwellyp in deep/ eche
man pt hatip his bropþ. is a man
sleere/ & ze wite pt eche mānsleere
hap not eūelastynge lyſt dwellyng
i hī/ i pis pig we hā knowe pe.
charite of god. for hye puttide his
lyſt for vs. & we owen to putte ou
re lyues for oure bryþen/ hye pat
hap pe catel of pis world. & seep
pat his bropþ hap nede & closip his
entrailis fro hī. hou dwellip pe
charite of god in hī/ ony litil lones
loue we not in word neiþ i tūge.
but in werk & trupe/ i pig we kno
we. pt we ben of trupe. & i his shal
we mouestē oure herts/ for if ou
re herte repnep vs: god is more
pan oure herte pt knowt alle pig
is/ moost dere bryþen if oure herte
repnep not vs: we han tristē to
god/ and what eile we schulē axe:

.o.

we shulen vellevue of hī | for we
kepen his comaūdementis: & we
don po vīgis pt bē plesaūt bifore
hī | & pis is pe comaūdemēt of god:
pat we bilene in pe name of his
sone ihū crist | & pat we loue echo
opir: as he zaf heest to vs | & he
pt kepip his comaūdementis
dwellip in hī. & he in hī | & in pis
vīgi we wite pat he dwellip in
vs: bi pe spirit whom he zaf to vs |

Goost leve bripuē | my .e.
myle ze bilene to ech spirit:
but preue ze spiritis if pe ben of
god | for many false pfetis: ben
ten out into pe world | in pis vīgi
pe spirit of god is knowen | ech spi
rit pt ihū crist hap comeī flesch:
is of god & ech spirit pt forbe
dip ihū: is not of god & pis is an
tecrist of whom ze herden pt he
comep. & nyst now he is in pe wo

zlde/ze litil cones ben of god. & ze
han oūcomen hī/ for he pat is ī
zou is more: pan he pt is in pe
world/ pei bē of pe world: perfor
pei speken of pe world. & pe wo
zld herip hem/ we ben of god/ he
pat knowip god. herip vs/ he pt
is not of god: herip not vs/ ī pis
pmg/ we knowē pe spirit of tru
pe. & pe spirit of errour// ayoost dr
re briden loue we to gidre: for cha
rite is of god/ & ech pt louep his
bropir: is borū of god. & knowip
god/ he louep not: knowip not
god for god is charite/ in pis pīg
pe charite of god apperide in vs/
for god sente his oon bigetē so
ne into pe world: pat we hue
bihī/ in pis pīg is charite. not
as we hadde loued god: but for
he first louede vs. & sente his so
ne forzeuenesse for oure synes/

:o:

ze mooſt dere bꝛpꝛē if god louede vs:
we owen to loue ech oꝑ/ no man
ſay cūle god/ if we louen to gidre:
god dwellip ī vs. & pe charite of
yꝛ is parfijt ī vs/ in pis pig we
knowē pt we dwellen in yꝛ. & he
in vs: for of his spirit he zaf to vs/
& we ſaien & witneſſen: pt pe fadir
ſente his ſone. ſauyour of pe world
who eūe knowlechip pt ihc is pe
ſone of god: god dwellip in hī & he
in god/ & we han knowen: & bile
uen to pe charite pt god hap ī vs
god is charite/ & he pt dwellip in
charite: dwellip in god & god ī hī
in pis pis is pe ꝑfijt charite of god
wip vs: pat we hāue trust ī pe dap
of dom/ for as he is: also we bē in
pe world/ drede is not in charite:
but parfijt charite puttip out
drede for drede hap pēyne/ but he
pat dredip: is not ꝑfijt ī charite

ꝑfore loue we god: for he louede vs
vifore/ if ouw man leip. Jloue god &
hatip his bro ꝑ.is Alhere/ for he pat
louep not his bro ꝑ whiche he leep:
how may he loue god whom he se
ep not: & we haue pis comaūdemet
of god: pat he pt louep god loue hi
che ma. v. c. lo his bro pr
pt vileuep pt hꝰt is arft: is
bro ꝓn of god & eche man pt louep hī
pt gendre: louep hī pt is boꝛū of
hī/ in pis ꝑīg we knouwen. pt we lo
uen pe childꝛē of god: whāne we lo
uē god. & do hise comaūdements/ for
pis is pe chaꝛite of god: pat we ke
pe hise comūdements/ & hise mea
dements ben not heup/ for al pīg
pt is boꝛū of god ouēcomep pe wo
ld/ & pis is pe victoꝛie pt ouēcomep
pe world: ouꝛe feip/ & who is he pt
ouer pe world: but he pt bileuep
pat ihc is pe soue of god pis is ihc

cryst pr cam by water & blood / not
in water only. but in water and
blood / & pe spirit is he pt witnessip.
pat cryst is trupe / for pre ben pt ze-
uen witnessinge in heuene / pe fa-
dur. & pe sone. & pe holy gost: & pese.
pre ben oon / & pre ben pr zeue wit
nessynge in erpe. pe spirit water
& blood. & pese pre ben oon / if we
resseyuen pe witnessinge of me.
pe witnessinge of god is more /
for pis is pe witnessinge of god
pat is more. for he witnessip of
his sone / he pt bileuep in pe sone of god: hap pe witnes-
synge of god in hi / he pt bileuep
not to pe sone: makip hi self a liere /
for he bileuep not in pe witnes-
synge. pat god witnessip of his
sone / & pis is pe witnessinge. for
god zaf to zou eu̅lastinge lyf.
& pis lyf is in his sone / he pt hap

pe sone of god. yat also lyst/ he pat
yat not pe sone of god. yat not
lyst/ I write to zou pese pinges. pt
ze wite pt ze han eũelastinge lyst.
Whiche bileuen in pe name of god
dis sone/ t pis is pe trist whiche
we han to god. pt what eũe pig we
axen aft̃ his wille. he schal here
vs/ t we wite pt he here vs: what
eũe pinges we axen/ we wite pt we
han pe axinges. Whych we axen of
hi/ he pt woot pt his brop̃ synep a
synne. not to deep. axe he. t lyf schal
be zouẽ to hi pt synnep not to deep/
ỳ is a synne to deep: I seie pt ony mañ
pie not for it/ eithe wickidnesse is
synne: t ỳ is a synne to deep/ we wite
pat eithe man pt is borñ of god.
synnep not/ but pe geñacoñ of
god kepip hi: t pe wickid touchip
hi not/ we wite pt we ben of god:
t al pe world is sett in puel/ and

And we writē pt pe loue of god amm m
Acisch. & zak to vs wrtt: pt we knowe
vry god. & we in pe vry loue of hyt
pis is vry god: & euerlastīge lyf
my litil loues kepe zou fro mawb
metus Here endip pe first pistle
of Jon. & bigynnep pe secounde
The elder man to pe chosē
lady & to hyr childrē: whi
che I loue in treupe And
not I aloone: but also al
le men pt knowē treupe for pe tru
pe pt dwellip in zou & wip zou: sch
al be wtoutē ende/ grace be wt zou
mercy & pees of god pe fadir. & of
ihūcrist pe sone of pe fadir ī treupe
& charite/ I ioiede ful mych. for I
fond of pi sones gonge in trupe:
as we resseyuedē maūdemēt of pe
fadir/ & now I pie per lady. not
as writīge a newe maūdemēt to
pee: but pat pt we hadden fro pe

bigynnyge pt we loue eche op̄/ & pis
is charitee: pt we walke after hise
maundementis/ for pis is pe comaū
dement: pat as ze herden at pe by
gynnyge walke ze in hī/ for many
disseyuers weren out into pe wo
rld: whiche knowlechen not yhū pt
crist hap come in flesch pis is a ^ ^
disseyuere & antecrist/ se ze zou silf.
leste ze lesen pe pīgis pt ze hā wro
ust: pat ze ressceyue ful mede/ whatso
pt eche man pt goip biforе. & dwellip
not in pe techynge of crist: hap not
god/ he pt dwellip ī pe techynge hap
bope pe sone & pe fadir/ if ony mā
comep to zou & bryngip not pis
techynge: nyle ze ressceyue hī into
zoure hous. neipir seie ze to hī hail/
for he pt seip to hī hail: comynep
with his puple werkis/ lo I biforе
seide to zou: pt ze be not confoūd
id ī pe day of oure lord yhū crist/ ¶

haue no pugris to write to zou. I
wolde not bie ꝑchemyn I cuke/for
I hope pt I schal come to zou. I speke
moup to moup: pt zoure be ful/ pe
soules of pe chosen sistir greten pee
wel/ pe grace of god be wip peel
mē// here endip pe secōde pistle
of jon: I bigynnep pe pridde//.
he aldre man to gayus mo
ost dere brop̄: whom I loue
in treupe/ a yoost dere bro
pur of alle pigis I make pi
er. pat pou entre I fare wel ful-
as pi soule doip weelfully/ I wolde
greetly. for bry̆en camē I baiē wit
nessynge to pi treupe: as p̄ walki
st in trupe/ I haue not more grace
of pese pīges: pan pt I here. pat
my soules walke in treupe/ most
dere bropur pou doist feipfully: wh
at euere pou worchist in bripeiē/
I pt into pilgrymes. whiche zel

dide witnessynge of pe charite ī pe
sizt of pe churche/whiche pou ledist
forp t dost wel worpily to god/for
pei wenten forp in his name: t
tooken no pīg of heym mē/ þ for
we oweu to resseyue suche manne
re men: pat we be cuene worchers
of trupe/ I hadde write paventure to
pe churche: but pis diotrepes þ lo
uep to bere preymacie in hē. ressey
uep not us/ for pis pīg if I schal co
me: I schal moneste his werkis ws
hiche he doip chidīge azens us wt
yuele wordis/and as if pīgis suf
fisen not to yt: neipr he ressenuep
bretpren t forbedip hē þ ressepuen.
t puttip out of pe churche/moost
dere britpr nyle pou sue yuel pīg.
but yeet þ is god pīg/he þ doip
wel is of god/he þ doip yuel: sep
uot god/witnessynge is ȝoldē to
demetrie of alle men: t of trupe

yese

it silf but also we bere wytnessinge ⁊
pou knowist pt oure wytnessing is
trewe ⁊ hadde many þīgis to write
to pee: but I wolde not write to pee
bi enke ⁊ pēne: for I hope soone for
to see pee. ⁊ we schulen speke mouþ
to mouþ/ pees be to pee/ frendis gre
ten pee wel/ grete pou wel frendis
by name. Here endiþ ye pridde pis
tle of Jon: ⁊ bigynneþ ye pistle of
udas pe seruaūt of, judas .i. ā
ihū crist: ⁊ bro þ of James ⁊
to pese pt bē loued pt ben in
god ye fadir. ⁊ to ihesu pt bē
kepid ⁊ kepr of ihū crist: mercy ⁊ pe
ce ⁊ charite be fillid ~~pluied~~ to zou/
moost derc breþren ⁊ I nede al bisi
nesse to write to zou of zoure co
mun helpe: hadde nede to write to
zou. ⁊ þe to stryue strongly for þ
feip þat is ones taken to seyntis
for euere vnfeipful men þ priuyly

entrāde

entriden. pat sum tyme were bifore
writen nuto pis dom/and outur-
nen pe grace of god ito leatheire.
7 deiyen hi pt is oonly a lord. our
lord ihū crist/but 3 wole moneste
3ou oones. pr wite alle pigis/ pat
ihc saude his peple fro pe loud of
egipt: and pe secoūde tyme he loste
he pr bileuede not/7 he reserwede
vndir derknesse aūgels. pt kepte
not her prynceshode. but forsoke
her hous: into pe dom of pe grete
god ito eūlastinge bondis/as sodō
7 gomor 7 pe nyz coostid cities pt
in lyk maner dideu fornycacioū.
zedē albey aft' after of flesch: 7 bē
maad ensaūple suffrīge peyne of
eūlastīge fier/3n lyk maner also
pese pt defouleu pe flesch. 7 dispi-
seu lordschip 7 blasfemen magis-
te/wher michel myzthel archaūgel dis-
putinde wip pe deuel/7 stroof of

moises body: he was not hardy to
bryngen doun of blasfemye / bt seide
pe lord comaūdide to pee / but pese
men blasfemē. what eile pīgis pei
knowen not / for what eile pīgis
pei knowē kyndely as doumb beest
is in pese pei ben corupt ¶ Ca. c.
WO to hem pt̄ wentē pe wei of
caym / & pt̄ ren sched out by
errour of balaam for mede / & pi
schiden in pe azen seynge of chore /
pese ben in her metis festinge to
gidre to filpe / wipoute drede fedīge
hem silf / pese ben cloudis wipou
te watir: pat ben borīn̄ aboute of
pe windis / herfest trees wipout
fruit: twies ded drawen up by
pe rote / wawis of pe wode see: fo
mynge out her confusiōns / errīge
sterris: to whiche pe tempest of
derknessis is kept wipoutē ende
but enoch pe seuenpe man fro

adam. profeciede of pese. t seide to
ye lord conuep wt̄ his holy poulc̄
dis; to do dom azens alle men and
to repreue alle vnfeipful men: of
alle ye werkis of ye wickidnesse
of hem: bi whiche yei diden wic
kidly and of alle ye harde wordis:
pat wicke synneris han spoken
~~god~~ azens god/ pese ben grucchyens
ful of playntis wandrīge aft̄ her
desires; t ye mouþ of hē speke þ
te worschipīge persoones bi ras
se of wynnynge/ and ze moost dere
briþren be myndeful of ye wordis
whiche ben bifore seid of apostlis
of oure lord ihū crist/ whiche seidē
to zou. þt in ye laste tymes þ schulē
come gilours. wandrynge aft̄ her
owne desires. not hauynge spirit/ pese bē
whiche departen hem silf: beestly
men not haupnge spirit/ but ze
moost dere briþren. aboue bilde zou

silf. on zour moost holy feip. & pie
ze m pe holy goft: & kepe zou silf m
pe ~~holy~~ loue of god/ & abide ze pe
mercy of our lord ih̄u crift tto lif
euerlastinge/ & repue ze pese men
pat ben demed: but siue ze hē &
take ze hem fro pe fier/ & do ze m̄cy
to opure men m pe dzede of god.
& hate ze also pilke defoulid coote.
whiche is fleischly/ but to hī p^t is
nyzty. to kepe zou wipoute fyne.
& to ozdeyne bifoze pe sizt of his
glozie zou vnwēmed m ful out
joie. m pe tomynge of oure lozd
ih̄u crist. to god a loone oure sa
uyour by ih̄u crist oure lord. Be
glozie & maiesty fiinge empure.
& power bifoze alle worldis. &
now & vnto alle worldis of worl
dis amen. Here endip pe pistle
of iudas: & bigynep a prologe
on pe Apocalips //

Alle men pat wolen lyue me
kelp in crist. as pe apostle
seip: suffrē penaūce. after pat
pou sone pat nezest to pe seruyse
of god: stonde pou in rytwisnesse
t in dzede. t make redy pi soule to
temptacoūs/ for temptacoūn is a
mannes lyf: on erpe/ but pt seip-
ful men faile not in hem: pe lozd
coūforteth hē t conferme seynge
jam wip zou vto pe ende of pe
world: t hitil flok nyle zedzede/ þ
foze god pe fadir seynge pe tribu
lacoūs. whiche holy chirche was
to suffre: pt was foundid of pe a
postlis on crist pe stoon/ disposid
wip pe sone t pe holy goost to schye
we hem. pt me dzede hem pe lasse/
t al pe tryuytee schewide it crist m
his manhede. t crist to zon by an
angel: t zon to holy chirche: of
whiche reuelacoūn zon made

.t.

vis book / wherfore vis book is seid
apocalips: pat is to seie reuelacioñ /
for here it is contened pt god schewi
de to Jon: & Jon to holy chirche / hou
grete pingis holy chirche suffride i pe
firste tyme: & nouȝ suffrip & schal suf
fre in pe laste tymes of antecrist /
wham tribulacioñ schal be so gre
et: pt if it nouȝ be pei pt ben chosen:
be moued / & whiche medis schee sc
hal resseyue for pese tribulacouns.
nouȝ & tyme to come: pt medis pat
bey bihote maken hem glad / whō
pe tribulacioñs pt ben teld maken
afeerd / ỹ fore pis book among oṕe
scripturis of pe newe testament: is
clepid bp pe name of pfecie / & it is
more excellent pan pfetis / for as
pe newe testament is worpier pā
pe olde: & pe gospel pan pe lawe /
so pis pfecie passip pe pfecies of
pe olde testament: for it schewip

sacramentis pt bey nouȝ aȝty ful
fillid of arst 7 of holy chirche/or el
lis. for to oȳe is o maner profecie.
but to pis is pre maner pfecie zeue
to gidze/pt is of pat.pt is passid:7
of pt. pat is pſent. 7 of pt pat is to
come/7 to confirme pe autorite of
it. pconiep pe autorite of hī pt seu
dip.7 of hī pt berip.7 of hī pt rec
seyuep/he pt sendip is pe tiyinyte:
he pat berip is pe aungel. he pt rec
seyuep jon/but wheine pese pīg
is ben seid to jon in visoū/7 ver
ben pre kyndis of visoūs: it is to
sen vndir wheche kynde.pis be con
tened/for hī tyme visoū is bodily:
as wheine we seen ony pīg/wip bo
dily izen/sum is spiritual or ima
gynarie: as wheine we sen slepīg
or ellis walkīge. we beholden pe y
magis of pīgis bi wheche hī pīg
is signyfied/as farao slepīg hiz

.7.

ers of com. & moises wakīge liz pe
vupsch vzēne/ anoz vilioñ is of vdn-
stondīge. As wh ãne pozouz revela
cioñ of pe holy gost. pozouz vndn-
stondīg of pouzr. we consepuē pe
trupe of mysteries/ as Jon saws po pī
gis: pt vē contened in pis book/ for not
oonly he say in spirit pe figuris: bt
also he vndrstood in pouzt. pe pīg
is pt were signifyed by hē/ Jon saws
& wiwot in pe ile of pathmos wh ã
ne he was exild of domician pe mo
ost wicked prince/ & cause compel
lide hī to write/ for while he was
holden in outlawrie of domician
in pe ile of pathmos: in pe chirchys
pat he hadde gouēned pt were sprū
ge many vicas & dyūse eresies/ for
per were sūme eretikis pe pt seidē:
pt crist was not to fore marie/ for
as mych as he was in tyme vorū
of hir: wlyche eretikis Jon in pe vi

gyñuyñge of his gospel. vnd' vpmept
seip / Jn pe bigyñuyñge was pe soue:
t in pis book wh~ane he seip / Jann
alsn t o. pt is pe bigyñuyñge t pe ende /
sñme also seidē pt holy chirche schul
de ende: to sore pe ende of pe world. for
chaunge of tribulacoñis / t pt it schul
de not vndirsonge for her trauele.
eñlastīge nede / p̄ sore Jon willinge
to distrie pe errours of pese. schewt
pt arist is pe bygyñinge t ende / wh~i for
Jsaie seip / to sore me was no god
sourned: neip̄ after me p̄ schal nt
be / and pt holy chirche porouz erer
ase of tribulacoñis: schal not be eē
did / bur schal p̄fiten: t resseyue for
yem an eñlastinge mede / Jō wryup
to pe seuene chirches of asie. t to
her seuene bischopis of pe forseid
pingis / enfourmyge t techige by
hē al pe geñal holy chirche / t so pe
matere of Jon in pis werk is: spe

cally of pe chyrche of alle. & also of
al holy chyrche what sche schal suf
fre in pis p̄sent tyme/ & what sche
schal vndirfonge in tyme to come/
& his entent is to schue to patience
which is to be kept/ for pe tueles
schort. & pe mede greet/ pe mane of
his tretynge is such/ first he settip bi
fore a prolog & a salutacion̄/ where
he makip pe hereris benigne. &
takynge wel tent. & whanne he hap
sett it to fore. he comep to pe tellinge
but to fore his tellinge he schewip
pat crist is eiie w̄oute bigynnynge
& wip oute ende/ reherschinge hi p̄ pe
hap. Jam alfa & oo. bigynnynge and
ende/ & aft̄ he comep to his tellinge.
& deuidip it into seuene visions/ and
whanne per ben endid. pis book is
endid/ he settip to fore pe plog &
seip. pe apocalips of ih̄u crist/ vndir
stonde p̄ pis is as it is in opine. pe

vision of ysaie t also ye ꝑabls of
salamō. ¶ Now suep ye Apocalps .i.
pocalps of ihū crist. Whi
dye god zaf to hī to make
open to hise seruantis:
Whiche pīgis it bihouep
to be maad soone/ t he signyfiede
sendinge bi his aūgel to his serua
ūt Jon/ whiche bar witnessyng to ye
word of god: t witnessing of ihū
crist in pese pingis whīt eūe pīgis
he say/ blessid is he pt rēdip. t he pt
herip pe wordis of pis profesie: t
kepip po pīgis pt ben writen ī it/
for pe tyme is nyz/ Jon to pe seuene
chirchis pt ben in asie: grace t pees
to zou. of ihū pt is t pt was t pt is to
comynge/ t of pe seuene spuritis: pt
ben in pe trone/ t of ihū crist pt is
a feipful witnesse: pe firste bigetē
of dede men. t ꝑnce of kyngis of ye
erpe/ Whiche louede vs t waischide

vs from our ſynes in his blood/ &
made vs a kyngdom & prestis to god
& to his fadir:/ to whom be glorie &
empire: into worldis of worldis/
so hee comep wt cloudis. & eche ize ſe
hal ſe hi. & pei pt prickide hi/ & alle
pe kynredis of pe erpe: ſchulen bi
weile hem ſilf on hi. ze hee amen/ I
am alfa & oo pe bigynnyng & pe ende
te ſeip pe lord god: pat is & pt was
& pat is to comyng almyzty/ I ion
zoure brop & partyner in tribulacioun
& kyngdom & pacience i crist ihu:
was in an yle pt is clepid patlymos.
for pe word of god. & for pe witnes
synge of ihu: I was in spirit in pe
lordis day/ & I herde bihynde me a
greet voice as of a trumpe ſeyinge
to me/ wryte pou in a book. pt pou
pt pou ſeeſt. & ſende to pe ſeuene chur
chis pat ben i asie. to effesius to
smyrna. & to pergamus. & to

atria. ⁊ to sardis. ⁊ to filadelfia. ⁊ to
laodicia/ ⁊ I turnede pt I schulde se
ye voice pt spak wip me/ ⁊ I turne
de ⁊ I say seuene candilstickis of go
ld. ⁊ in ye myddil of ye seuene gol
dñ candilstickis oon lyk ye sone of
man clopid wip a long garnemēt.
⁊ gurt at ye tetis wip a goldñ gur
dil/ ⁊ ye heed of hī ⁊ his heeris we
ren white as white wolle: ⁊ as snow/
and ye izen of hī as flawme of fier:
⁊ his feet lyk to latī as in a brēn
ynge chymeney/ ⁊ ye voice of hī:
as ye voice of many watris/ ⁊ he
hadde in his rizthond seuene ster
ris: ⁊ a swerd scharp on euer eipur
side. weute out of his mouy/ ⁊ his
face: as ye sūne schynep ī his vertu/
⁊ whānе I hadde sen hī: I felde doñ
at his feet as deed/ ⁊ he putte his ri-
zt hond on me: ⁊ seide/ nyle p̄ dre
de/ I am ye first ⁊ ye laste: and I am

Alyue & I was deed/ & lo I am lyuynge
into worldis of worldis/ & I haue pe
keies of deep & of helle/ þ̄fore write þ̄
whiche þīgis pou hast sen: & whiche
ben. & whiche it bihouep to be dō aft̄
pese þīgis/ pe sacrament of pe seuene
sterris. whiche pou sizest in my rizt
hond: & pe seuene goldñ candilstic
kis/ pe seuene sterris ben aūgels of
pe seuene chirchis/ & pe seuene can
dilstikkis ben seuene chirchis. ij. c.

And to pe aūgel of pe chirche
of effesus: write pou/ pese þīg
is seip he p̄r holdip pe seuene sterris
in his rizthond: whiche walkip in
pe myddil of pe vij goldñ candilstic
kis/ I wot þi werkis & trauele. & þi
pacience: & p̄r pou maist not suffre
yuele mē/ & pou hast asaied hem
pat seien. pat pei ben apostlis &
ben not: & pou hast foūden hē lie
ris/ & pou hast pacience: & þ̄ hast

suffird for my name. & hast not/
but I have azens pee a fewe þingis:
þt þou hast left þi firste charite/ þ
fore be þou mynded fro whennes
þou hast falle: & do penaūce & do þe
firste werkis/ elle I come to
to pee. & I schal moue þi candilsticke
fro his place: but you do penaūce/
but þou hast þis good þig. þat þou
hatedist þe deds of nycolayte. þe
whiche also I hate/ he þt hap eris
here he what þe spirit seip to þe chur
chis/ to hī þt ouercomep I schal zeue to
ete of þe tree of lyf: þt is in þe paradys
of my god. & to þe aūgel of þe
churche of smyrna write þou/ þese
þīgis seip þe firste & þe laste: þt was
deed & lyuep/ I wot þi tribulacoū &
þi pouert: but þou art riche/ & þou
art blasfemed of hē þat seien þt
þei ben jewis & ben not: but bē þe
synagoge of satanas/ drede þou no

pnuge of pese pīgis Whiche you schalt
suffre/ lo pe deuel schal sende sūme of
zou into prisou: pt ze be tempted/ t
ze schulen haue tribulacio ñ tē dayes/
be pou feipful to pe deep: t I schal ze
ue to pee a crowne of lyf/ he pt hap
eris heire he: What pe spirit seip to
pe chirchis/ he pt ouercomep: schal nt
be hurt of pe secoūde deep/ And to
pe aūgel of pe chirche of pergamy:
Write pou/ pese pīgis seip he: pt hap
pe swerd scharp on eche side/ I woot
pu Where ps dwellist: Where
pe seete of satanas is/ t ps holdist
my name t denyedist not my feip/
t in po dayes was antefas my fe
ipful Witnesse/ pt was slayn at z.
Where satanas dwellip/ but I ha
ue azeins yee a fewe pīgis: for pou
hast pe men holdinge pe techīge
of balaam/ Whiche tauzte balaak:
forto sende sclaūdre bifore pe sones

of israel

of israel/to ete of sacrifise of idols:
¶ to do fornycacoũ/so also þ̈ hast
men holdinge ye techinge of nycо
laitis/also to pou penaũce/if þ̈u
lesse ¶ schal come soone to þe/¶
schal fizte wt hym wt ye swerd of
my moup/he þt hap eris here he:
what ye spirit seip to ye churchis
to hĩ þt ouercomep:¶ schal zeue aũgel
mete hid/¶ ¶ schal zeue aũgel mete
hid/¶ ¶ schal zeue to hĩ awhyt ston:
and in ye stoon anewe name writ
tẽ/whiche no man knowip: but
he þt takip/zud to ye aũgel of ye
churche of tiatire: write pou/þese
þingis seip ye sone of god. þt hap
izen as flawme of fier.¶ his feet
lyk to latũ/¶ knowe þi werkis and
seip ¶ charite.¶ þi seruyse ¶ þi fa
ce: ¶ þi laste werkis mo þan
ye forme/but ¶ haue azens þee a
felwe þingis/for þou suffrist þe wo

man Jesabel. Wlyche seip pt sche is a
pfeteresse: to teche & disseyue my ser
uaūts/ to do lechere: & to ete of
pūgris offrid to ydols/ & Jaf to hir
tyme pt sche schulde do penaūce. & t
sche Wolde not do penaūce of hir
forn yacoū/ & lo J sende hir into a bed
& pei pt dō lecchere Wip hir: schulē
be in moost tribulacoū: but pei
do penaūce of her Werkus/ & J schal
slee hir sones into deep/ & alle chur
chis schulē wite: pt Jam cerchynge
reynes & hertis/ & J schal zeue to e
che man of zou after hise Werkus
& Jseie to zou & to oȳe pt vē at tra
ture. Who eile han not yis techynge.
& pt vnoWen not pe hizneesse of sa
tanas. hou pei seie J schal not sē
de on zou anoȳ chaurge/ nepeles
holde ze pt. pt ze han: til J come &
to hī pt schal oūcome. & pat schal
kepe til into pe ende my Werkus.

I schal zeue power on follus. 7 I sch
al gouerne hem in an ire zerde/
7 pei schulē be broken to gidre: as
a vessel of a potter/ as also I recey
ued of my fadir/ 7 I schal zeue to
hī a morowe steere/ he pt hap eris he
re he: what pe spirit seip to pe chur
ches/ Ihc
nd to pe /ꝑ my. c̄. ꝑ dns
angel of pe chirche of laodis:
Thus pou/ pese pīgis seip he pt hap
pe seuene spiritis of god: 7 pe seuene
sterris/ I woot pi werkis. for þ̄ hast
a name pat pou lyuest: 7 pou art
ded/ be pou waking: 7 confirme
pou op pīgis pat weren to dyynge
for I fynde not pi werkis fulle bifor
my god/ þ̄fore haue pou in mynde
hou pou resseyuedist 7 herdist: 7
kepe 7 do penaūce/ þ̄fore if pou wa
ke not: I schal come as a nyzt pef
to pee/ 7 pou schalt not wite ī what
our I schal come to pee/ but þ̄ hast

.q.

a few names in sardis: which have not defouled her clothis/ & they schulle walke with me in white clothis: for they ben worthi/ the p^t ouercomer schal be clothid thus with white clothis/ & I schal not awey his name fro the book of lyf: & I schal knowleche his name bifore my fadir: & bifore his aungels/ he p^t hap eris here he: what the spirit seip to the churchis. & to the aungel of the churche of filadelfia: write pou/ these thingis seip the holy & trewe. pat hap the keie of dauid/ which openep. & no man closip/ he closip. & no man openep/ I wot thi werkis/ & lo I haf bifore pee a dore opened: which no man may close/ for pou hast a litil vertu: & hast kept my word. & denyest not my name/ lo I schal zeue to pee of the synagoge of sathanas: which seien pat they ben jewis & ben not: but lien/ lo

I schal make hem: þat þei come
worschype biforе þi feet/ & þei schu-
len wite þt I louede þee: for þu kep-
tist þe word of my pacience/ & I sc-
hal kepe þee fro þe our of temptac-
oũ. þat is to comynge into al þe
world to tempte men þt dwellẽ in
erþe/ lo I come soone/ holde þu þat þt
þou hast: þat no man take þi crowne
ne/ & hi þt schal ouercome: I schal ma-
ke a piler in þe temple of my god.
& he schal no more go out/ & I sc-
hal write to hi þe name of my god.
& þe name of þe cite of my god/
of þe newe ierlm þt comeþ doũ fro
heuene of my god. & my newe na-
me/ he þt hap eris here he: what
þe spirit seiþ to þe churchis/ & vnto
to þe aungel of þe churche of laodi
ce: write þou/ þese þingis seiþ ame
þe feipful witnesse & trewe: which.
is biginnyngge of goddis creature/

ȝ wot þi werkis. for neiþ þou art
cold neiþ þou art hoot / ȝ wolde þt
þou were cold eiþ hoot / but for þu
art lewe t neiþ cold neiþ hoot: ȝ
schal bigynne to caste þee out of my
mouþ / for þou seist þt ȝ am riche t
ful of goodis: t ȝ haue ned of no
þing / t þou woost not þt þou art
a wrecche. t wrecchful t poore and
blynd t nakid / ȝ cou̅seile þee to
bie of me brend gold t p̄ued: þat
þou be maad riche / t be clopid wt
white clopis: þat þe confusioū of
þi nakidnesse be not seue / t anoi̅-
te þi izen wiþ a colliere. þt þou se /
ȝ repreue t chastise whom ȝ loue /
per fore. sue þou good men. t do pe
naūce / lo ȝ stonde at þe dore. and
knocke / if ony man herip my vo
ice. t opene þ ȝate to me: ȝ schal
entre to hi̅. t soupe wiþ hi̅. t he wt
me / ȝ schal ȝeue to hi̅ þt schal ouer-

me: to sitte wt me in my troue/as
also ioũ am: & sat wt my fadir in
his troue/ yer hap eris here he: wht
ye spirit seip to pe chirchis. Thy. c.
¶ After pese pīgis I say: & lo a
dore was opened in heuene/
and pe firste voice p I herde: was
as of a trūpe spekinge wip me and
seide/ stize vp hidre: & I schal schewe to
pee. whiche pīgis it bihouep to be
don soone after pese pīgis/ anoon
I was in spirit/ & lo a seete was sett
in heuene: & vpon pe sete oon sit
tynge/ & he p sat: was lijk pe sizt
of a stoon jaspis. & to sardyn. and
a regn bowe was in cumpas of pe
sete: lijk pe sizt of smaragdyn/ &
in pe cumpas of pe sete: were
foure & twenty smale seetis/ and
abone pe trones. I sauj eldre mē
sittynge. hijd aboute wip white
clopis: & in pe heedis of hē goldē

.q.

a olbues / t leizris t voias t pūdrig-
is Amen out of ye trone / t vy lau-
pis bzēnyge bifore ye trone: Wlyc
che ben ye seuene spuris of god /
t bifore ye sete as alee of glas lyk
a cristal / And in ye mydil of ye se-
te t in ye cumpas of ye sete: fou
re beestis ful of izen bifore t bihy-
de / t ye firste beest lyk a lioū / and
ye secōnde beest: lyk a calf / t ye
thridde beest: hauyngе a face as of
a man / t ye fourthe beest: lyk ā e
gle flеyngе. t ye foure beestis had
dē eiy of hē. vj wengis / t al abou
te t inwarde: wer weren ful of izē /
and wer hadde not reste day t nyzt.
seyngе. holy. holy. holy. ye lozd god
almyzty / pt was t pt is t pt is to
comyngе / t whanne yo foure beest
zauen glozie t onour t blessingе
to hī pt sat on ye trone, pt lyuep
into worldis of worldis: ye xxiiij

eldre men. seldē doū bifore hī pt sat
in pe trone. & worschipden hī pt
lyuep into worldis of worldis/
and pei caston yer crownes bifo-
re pe trone: & seidē/ pou lord oure
god pou art worpi to take glorie
& onour & vertu: for pou madist of
nouzt alle pīgis & for pi wille yo
weren: & ben maad of nouzt. v. c.

And I say in pe rizt hond of
pe sittere on pe trone: a book
writen wip īne & wip oute/ & seelid
wip seuene seelis/ and I say a strong
aūgel: prechinge wip a greet voce/ i
who is worpi to opene pe book:
& to vnlo pe seelis of it/ & noon in
heuene neip in erpe. neipir vndir
erpe myzte opene pe book: neipir
biholde it/ & I wepte myche for no
on was foūdē worpi to opene pe
book: neip to se it/ & oon of pe eldre
men seide to me/ Wepe pou not/

lo alion of pe lyuage of Juda. pe
roote of Dauid: hap oiicomen to
opene pe book / to vndo pe selis
of it / And I say to pe myd
dil of pe trone. & of pe foure bes
tis. & in pe uyddil of pe eldre
men. Alomb stondīge as slayn.
pt hadde seuene hornes & seuene
izen: whiche ben seuene spiritis
of god. sent into al erpe / & he cā
& took of pe rizt hond of pe sitter
of pe trone: pe book / & whā he
hadde opened pe book: pe foure
bestis. & pe xxiiij eldre uē. feldē doū
biforе pe lomb / & hadde ech of hē
harpis. & goldū violis. ful of oddu
ris. whiche bē pe pieris of seyntis
And pei siīgen a newe song / & seidē
lord oure god pou art worpi to ti
ke pe book: & to opene pe seelis of
it / for pou were slayn. & azē boug
hist vs to god in yi blood: of ech e

lynage & tũge. & peple & nacoñ: and
made vs a kyngdom & p̃stes to our
god. & we schulẽ reugne on erpe/ & I
say & herde pe voice of manye aun
gels al aboute pe troue: & of pe best
is & of pe eldre mẽ/ & pe nombre
of hem wꝫ̃ powsandis of powsan
dis: seynge wip greet voice/ pe lõb
pat was slayn is worpi to take ū
tu. & godhede & wisdom. & strengpe.
& onour: & gloue. & blessynge: & ech
creature pt is in heuene. & pt is on
erpe & vndur erpe/ & pe see. & wpiche
pĩgis ben in it/ I herde alle seynge
to hi pt sitt in pe trone. & to pe lõb/
blessynge & ouour & glorie & power
into worldis of worldis/ & pe foure
beestis seiden amen/ & pe xxiiij eldre
men felde doñ on her faas: & wor
schupiden hi pt lyuep into worldis
And I say .vj. pt worldis
pat pe lomb hadde opened

oon of pe seuene seelis: ⁊ I herde
oon of pe foure beestis seyynge
as a voice of pūdir/ comynge ⁊ se/ ⁊ I
sey/ ⁊ lo a whijt hors: ⁊ he pat
sat on hijt hadde a bowe/ ⁊ a coroun ys
zouen to hi/ ⁊ he wente out ouer-
comynge ꝓ⁊ he schulde ouercome/
And whanne he hadde openyd pe
cendūde seel: I herde pe secounde
beest seyynge come ⁊ se/ ⁊ anoy
ned hym wente out/ ⁊ it was zo
uen to hi pt sat on hi: ꝓ⁊ he schul
le take pees fro pe erpe ⁊ pat pei
ple to gidre sle ⁊ a gret swerd
was zoue to hi/ And whanne he
hadde openyd pe pridde seel: I her-
de pe pridde beest seyynge come
⁊ se/ lo a blak hors ⁊ he pat
sat on hi hadde a balaunce ⁊ pus
hond/ I herde as a vois amyd pe wyd
dil of pe foure beestis seyynge/ a
bitadze of whete for a penyz ⁊ pre

vilurus of barly for oo yeny / I ſhure
pou nor usyn ne oule / Al no usyñe
he hadde opened pe fourpe seel:
I herde ayone of pe foure beestis.
seynge / come pou I se / I lo aywle
hors. I pe name usō deep. to hī pat
sat on hī. I hyelle hede hī / I power
was zouen to hī on foure parties
of erpe / pe forto de wt hunger I yī
gre I wip deep I wip beestis of pe
erpe / And usyñe he hadde opened
pe fifte seel I sy vndr pe auter pe
soulis of men slayn for pe word
of god. I for pe wimelinge pt pei
hedde / I pei criede wip agreet voice:
I seide / how longe pou lord pt nost
holy I trewe demest nor. I wrekist
not oure blood of pese pt dwellen
in erpe? I white stoolis for eche
of hem is zouen to hē / I
it is seid to hem pt pei schulde
rest zit a litil tyme til pe nowbre

of her felonyes & of yer kynde wen
ſhuld pat hen to be layed as alſo pey
ſhuld ſlay whāne he had ete opened
pe ſixte ſeel: & lo ayenſt eu̇e mā
uynge was mand. & pe ſunne ſtō
mand blak as ſak of hyeyre. &
al pe moone was mand as blood. &
pe ſterres of heuene fell dō on pe
erpe. as ſhge tre caſteþ hyr vnripe
figes. whāne it is moued of ayenſt
wynd. & heuene went away as a
book wlapped in. & alle mountaynes
& ilis. were moued fro yerplaces
& kings of pe erpe & princes and
tribunes. & rudge & ſtrange. & eu̇e
ry bonde man & fre man. hyden hyē
in denes & roches of hylls. &
pey ſeyē to hylls & to roches fal
le ȝe on vs & hyde ȝe vs fro pe
face of hym pat ſytteþ on pe trone.
& fro pe wreþpe of pe lomb. for
pe gret day of her wreþpe co-

many. ¶ Who shal move stonde/ fro pese pigs I say fowre .c. vy.
angels stondige on pe fou-
re corners of pe erpe holdinge fou-
re windes of pe erpe. pt pe wiessen
not on pe erpe nepr on pe see nepr
on ony tre/ and I say anop angel sti-
ge fro pe rising of pe sune. pt
hadde asigne of pe lyuynge god/ &
he cryed wt a greet voice to pe foure
angels. to whyche it was 3ouen to
noie pe erpe & pe see. ¶ seide/ noyle
ge none pe erpe. ne see nepr trees. til
we marke pe seruauntis of oure god
in pe fore heedis of hem/ And I herde pe
nowmbre of hem pat were marked.
an hundrid pousand. & fourty & foure
pousand marked of euery kynrede of pe sones
of israel/ Of pe kynrede of Iudas/
pouzand marked/ of pe kynrede
of ruben/ xij pousand marked/ of pe kyn-
rede of gad/ xij pousand marked/ of

of pe lynage of aser: ✠ y p̄ſōd marked/
of pe lynage of neptalym: ✠ y p̄ſond
marked/of pe lynage of manaſſe:
✠ y poulond marked/of pe lynage
of ſymeon: ✠ y poulond marked/of
pe lynage of leuy: ✠ y p̄ſond marked/
of ſſacar: ✠ y p̄ſond marked/of pe
lynage of zabulon: ✠ y p̄ſond mked/
of pe lynage of ioſep: ✠ y poulond
marked/of pe lynage of bēiamyn:
✠ y poulond marked/after pese pīgs
ſſay ageñ pese people: whom no man
myȝte nombre/of alle folkis ✠ ly-
nages ✠ peples ✠ lāgages. ſtondīge
bifore pe trone. ñ pe ſyȝt of pe lomb/
and pei weren clopid myd white ſtoo
lis. ✠ palmes weren in pe hondis of
hem/ ✠ pei cridē wt ageñ voun. ✠
ſeid/ helpe to oure god pat ſitip on
pe trone. ✠ to pe lomb/ ✠ alle aūgels
ſtodē al aboute pe trone. ✠ pe elde
men ✠ pe foure beeſtis/ ✠ pei felden

tell an pelgt of ye trone on her fa-
ns. ¶ worshipid god ¶ lede ame.
Hellyuge ¶ deernelle ¶ wisdom ¶ do-
ng & of ystakyngus ¶ onour ¶ mit
¶ strengpe. to our god into worldis
of worldis ame/¶ and on of ye fer-
ouris answerid ¶ seid to me/ whyis ar
pese pclopin stolyis whens camen pei/ ¶ I
to hi my lord pou wost/ ¶ he seid to
me/pese ben pei pt camen fro gret
tribulacoũ. ¶ wesschid her stolis
ns. ¶ maden hem white in pe blod
of pe lomb/ ꝓfore pei ben before ye
trone of god. ¶ seruē to hi day ¶ nyght
in his temple/ ¶ he pt sittip in pe tro-
ne/ dwellip on hem/ pei schulen no
more hungre nei pe. nei pirste nei falle
on hem ani pe. nei ani hete/ for pe
lomb pt is in pe mydil of pe trone
schal gouerne hē. ¶ schal lede hē
pt hem to welle of lyuyngē watris of hi

¶ Thy. c.

And yf ony man be defyled by the dede of
the body / or by fornycacyon / or by
ony other vnclennesse / he shall be
put out of the congregacyon of the
children of israel / for he hath
defyled the sanctuary of the lord /
and the water of separacyon is not
sprenkled vpon hym / he shall be
vncleane / and yf ony man or woman
be vncleane in any maner of vncleannesse
of the flesh / or haue touched any
dede body / or a bone of a man /
or a graue / he shall be vncleane
vij dayes / and shall be purified
the thyrde day / and the vij day /
and then he shall be clene / but
yf he be not purified the thyrde day /
and the vij day / he shall not be
clene / whosoeuer defyleth the
sanctuary of the lord / and is not
purified / that soule shall be
put out of the congregacyon of
israel / for the water of separacyon
is not sprenkled vpon hym / he
is vncleane / and his vncleannesse
remayneth vpon hym / this is
the lawe / when a man dyeth in a
tente / all that come into the tente /
and all that is in the tente /
shall be vncleane vij dayes / and
all vessell that hath no couer
fastened vpon it / is vncleane /
and whosoeuer in the open fyelde
toucheth one that is slayne with a
sworde / or a dede body / or a bone
of a man / or a graue / he shall be
vncleane vij dayes / and for the
vncleane they shall take of the
ashes of the burnt sacrifice for
synne / and runnynge water shall
be put thereto in a vessell / and
one that is clene shall take
ysope / and dyppe it in the water /
and sprenkle the tente / and all
the vessell that is therin / and
the people that were there / and
him that touched a bone / or one
slayne / or a dede body / or a graue /
the clene shall sprenkle the vncleane
the thyrde day / and the vij day /
and purify hym the vij day / and
he shall wasshe his clothes / and
bathe hym in water / and shall be
clene at euen / but the man that
is defyled / and purifyeth not
himself / that soule shall be
put out of the congregacyon /
for he hath defyled the sanctuary
of the lord / the water of separacyon
is not sprenkled vpon hym / he
is vncleane / and this shall be
vnto them a perpetuall ordynaunce /
that he that sprenkleth the water
of separacyon / shall wasshe his
clothes / and whosoeuer toucheth
the water of separacyon / shall be
vncleane vntyll the euen / and
whatsoeuer the vncleane toucheth /
shall be vncleane / and the soule
that toucheth it / shall be vncleane
vntyll the euen

angel trumpede: hail was ma-
de: & fire medyd to gidre: & blood:
& was sent into ye erth: & ye pri-
de part of ye erth was brent
vp: & ye pride part of trees was brent
vp: & all grene gras was brent vp: &
ye thride angel trumpede: And
a grete hil brennynge wt fyr was
sent into ye see: & ye pride part
of ye see was turnyd to blood: & ye
pride part of creatures was ded
that hadden lyf in the see: & ye
thrid part of shippis was lorn
& ye thrid part of watris was
turnyd to wormod: & many men
dyeden of the watris: for thei
weren maad bitter: & ye fourthe
angel trumpede: & the thrid
part of the sunne was smyte: &
the thrid part of the moone &
the thrid part of sterris: so
that the thrid part of hem
was derkid: & the thrid part
of the day schynede not: &
the nyght in lijk maner: &
I saw: & herde an egle flyynge

ren mand bitir / & ye fourye angel
trumpit: & ye pride part of ye fir-
ne was smytē / & ye pride part of
ye mone: & ye pride part of ye ster-
rs / so yt ye pride part of hem
herid: & ye pride part of pe day lyg-
nede not / & also of ye nyzt / also by
lyk & herde ye vens of myegle Aug-
gele vp ye vpdeal of heuene. & leyinge
wip agreet voice / wo wo wo. to
alle yt dwellen i erpe / of pe opir
vones of pre angels yt schulle synge
pere trumpe ellis / Apc. xi. c.

And pe fifte angel trumpide /
& I sap a sterre fallinge fro
heuen to pe erpe / & pe kay
of pe pet of helle was zoven
to him / & he openede pe pit of helle
& per stey smoke as of a fourneis
of gret hize / & pe sunne & pe
eyr were derkede of pe smoke of
pe pit / & locustis of erpe / & pe

of pe smoke of pe pyt / & locusta we-
ten out of pe smoke of pe pyt into
pe erpe / & power was 3oue to hē
as scorpiouns of pe erpe hap power /
& it was comaūdid to hem: pat pei
schulde not hurte pe gras of pe er-
pe neiþ ony grene þing neiþ ony tre /
but oonly mē: þt haue not pe sygne of
god i her forheds / & it was 3oue
to hē: þt pei schulde not sle hem: but
pat pei schulde be turmentid fyue mō-
þis / & pe turmentinge of hē was pe
turmentinge of a scorpiun. Whanne
pe cumyng amen / & in po dayis mē
schulē seke deep: & pei schulē not fynde
hym / & pei schulē desire to dye /
& deep schal fle fro hē / & pe kyngis
of erpis: ben lyke to horsis maad redy
vnto batel / & on pe hedis
of hē as coronis like gold / & pe fa-
cis of hē as pe facis of men / & pei
hadden heeris as pe heeris of wymmē /

and ye trew of hym vsed as ye trew
of hym/ & yer hadde habundaunce
wil habundan/ & ye vnto of hym vse-
ynge as ye vnto of ynow of hym vsynge
ynow schal take awey fro hym/ & pat
hab not schal be taken awey fro hym
pat he wene hym to haue. & pis
vsep ye trewe of hem pat ben ordeyned
of god to ben his children/ & pat
ben ordeyned to pe eendelees blisse
of heuene/ for pei ben ordeyned
to ben euere with god in his blisse
pat is eendeles. & pis ordinaunce
of god pei vsen wel/ for pei vsen
pe goodes of pis present lif in
pe wille of god. & pei vsen hem
as pei ben ordeyned of god to vse
hem/ & pei vsen hem as pei
schulen vse hem in pe blisse of
heuene. & pis vsynge of pe goodes
of pis present lif is ful nedful
to pe trewe men pat schulen
come to pe blisse of heuene/ for
pei ben ordeyned & chosen of god
to pe blisse of heuene/ & pei
schulen vse pe goodes of pis
present lif in pe wille of god
pat ordeyned hem to pe blisse
of heuene/ & pei schulen not
vse pe goodes of pis present lif
in pe wille of pe deuel/ for pe
deuel ordeyned not hem to pe
blisse of heuene/ & pei schulen
not vse pe goodes of pis present
lif in pe wille of pe deuel/ for
pei schulen not come to pe blisse
of heuene/ & pei schulen not
vse pe goodes of pis present lif
in pe wille of pe deuel/ for pei

vengeaunce out of his mouthe
fyre to slee ye wicke part of me/
& ye nombre of ye oost of hym/ was
two thousy̆d fowre hundred & fyfty
tymes ten thousy̆d. & I sawe an other
angell fle in the myddes of heven/
& he had the vyoll of the fyre of
god/ & he cryed with a lowde voyce
to the foure angells/ to whom it was
geven to hurte the erth & the see/
& he sayde: hurte not the erth/ ney-
ther the see/ nether the trees/ tyll
we have sealed the servauntes of
our god in their foreheades. And
I herde the nombre of them which
were sealed/ & there were sealed
an hundreth fourty & foure thou-
sand of all the trybes of the chil-
dren of Israel. Of the trybe of Iuda
were sealed twelve thousand. Of
the trybe of Ruben were sealed
twelve thousand. Of the trybe of
Gad were sealed twelve thousand.
Of the trybe of Aser were sealed
twelve thousand. Of the trybe of
Nephthalim were sealed twelve
thousand. Of the trybe of Manasses
were sealed twelve thousand. Of
the trybe of Symeon were sealed
twelve thousand. Of the trybe of
Leui were sealed twelve thousand.
Of the trybe of Issachar were sealed
twelve thousand. Of the trybe of
Zabulon were sealed twelve thou-
sand. Of the trybe of Ioseph were
sealed twelve thousand. Of the
trybe of Beniamin were sealed
twelve thousand. After this I be-
held/ & lo a great nombre/ which
no man could nombre/ of all na-
cions & kynreds & people & tonges/
stode before the seate & before the
lambe/ clothed with white stoles/
& palmes in their handes. And
they cryed with a lowde voyce/
sayenge: Salvacion cometh of our
god which sytteth upon the seate/
& of the lambe. And all the angells
stode rounde about the seate &
about the elders & about the foure
beestes/ & fell before the seate on
their faces & worshipped god/
sayenge: Amen. Prayse & honoure
& wysdome & thankes & glorye &
power & myght be unto our god
for ever & ever. Amen. And one
of the elders answered & sayde
unto me: what are they which are
clothed with white stoles? & whence
came they? And I sayde unto him:
Syr/ thou knowest. And he sayde
unto me: these are they which
came out of great tribulacion/ &
have washed their stoles & made
them white in the bloude of the
lambe. Therfore are they before
the seate of god/ & serve him day
& nyght in his temple. And he
that sytteth on the seate shall dwell
amonge them. They shall hunger
no more/ neither thurst any more/
neither shall the sonne lyght on
them/ nether any heate. For the
lambe which is in the myddes of
the seate shall fede them & shall
lead them unto lyvely fountaynes
of waters. And god shall wype

not dreuelis ⁊ ſyrnyplaaus of gold. ⁊
of ſiluer ⁊ of bras. ⁊ of ſtoon ⁊ of tw/
whyche neyꝑ moñ ſeneyꝑ here neyꝑ
wandre/ ⁊ ðen not penaūce of her
vnfulleingis: neyꝑ of her fornycacoñs.
neyꝑ of her pefis weren clayn/ ℣.
Pꝛj ſay amoꝑ ſtrong ſingeris
myngewñ to ſo hyeuenly lord
wip aſoute: ⁊ pe eyn bodwe ſhe
hoor hyed/ ⁊ pe ooꝛ of hi was as pe
ſunne. ⁊ pe fet of hi as ſyuler of fer/
⁊ pe hyede in hys hond ſhuld hook
apened/ ⁊ he ſette hys ryꝛt fot o pe
ſee: ⁊ pe lifte fot on pe erpe/ ⁊ he cꝛ
pe wip agreet voice: as a lyoñ whā
he roꝛip/ ⁊ whā he hyade cꝛyed/
pe ſeuene pũdꝛis ſpakē pꝛyce voicis/
⁊ whāne pe ſeuene pũdꝛis hyadē
ſpoken hyer wordis ⁊ was to wꝛitte/
⁊ I hyerde a voice fꝛo hyeuene ſeyꝛige/
wꝛite pat pe hy pũdꝛis

spuke. & myle pou vrute hem | & pe
angel wisom I say Goudynge above
ye seet above pe erpe. lefte hy hym
hond to heuene | & swor bi hi pt hy-
ueþ for ouer worldis of worldis. pt ma-
de of nouzt heuene & po þinge pt be
in it/ & pe erpe. & po þinge pt ben in
it/ & pe see. & po þinge pt ben in it/
par tyme schal no more be/ But in
pe dayes of pe voise of pe seuenpe an-
gel/ whanne he schal bigynne to synge
pe mysterie of god schal be en-
dud as he shewide to his seruauntis
profetis/ & pe stere above to heuene
fel on pe lond/ & I nam
to pe angel & sede to hym. pat he schuld
3yue me pe book/ & he sede to me/
take pe book & deuoure it. & it schal
make pi wombe to be bitter: but

[illegible]

tyll dome in ye fyft of ye iowis of
ye erpe/ & ye bay man wole mor
hem for shal go out of ye mouy
of hem & shal renoure ter eny
eg/ & fro my wole lyue te hem/ ys ye
kyngis sy to be day/ yese ys ap
ere in ye lyne of hir apeare/ & yer ys
nor ber bi ye bapte to tile ye ew Di
ol/ & to fayte ye erpe bi ye bay
ge/ & of ye ryuers & pen ualens/ & bi
ne ye pe Rayden ende/ her kynge
ye hest of hem ys to ye ryuere
shal make bateyle ayens ye/ &
shal ouer come ye/ & shal Meehand;
ye bodyes of hem shale bygo
ye stretes of ye grete cite/ ys
ad gostly Sodom/ & egipt/ where
oure lord was crucified/ & bay
& of lynages & of tuges & of erpes
ye bodyes of hem ys to be leyd

I am halfe ye spyrit of hys god ënde
into hem/ & yei shal̃ on hyr feet/ and
ther dede fere on hẽ yat sauze hẽ/ &
yei herẽ agreet voice fro heuene/
seynge to hẽ/ come vp hydze/ & yei
stezen to heuene in a clowde/ & ye
enemyes of hẽ sauzen hẽ/ & in þat
agreet eye mouynge was made/
& ye tenþe part of ye cite fell doun/
& ye names of men vij þousand we-
ren slayn in ye eye mouynge/ & ye
opir weren sore afrayd & gauen
glorie to god of heuene/ ye secounde
woo is gon/ & lo ye yridde schal come
soone/ and ye seuenþe angel trum-
pide/ & grete voys were made in
heuene & sede/ ye reume of þe worl-
de is made oure lordis & of cryst hys
sone/ & he schal regne into worldis
of worldis amẽ/ & ye xxiiij eldremẽ
yat saten in hyr sedis in ye syst of hyr
lordis felle on hyr faas & worshipid

en god & lerce/ne me yanke ig to pe
lond gyd almyghty. wyth out & wyf-
man. wherby ghe to conynge.
wherfor shall take pe ornat lyght reg-
ardyng alle ben wymmen pt wenyth pe
comyng & tyme of god to be comyn.
to gete me heires & dedlyng pt name to
make & to gret/ & to dyscheyue pt
wymmen pe erpe/ [illegible]
pe temple of god in hym-
self wyl opened: & pe nake of
the sonne shall not lyght vpon hem/ &
they shal walken in pe holtes & in the
wellynge of clyde: & is turned pt
they here child/ & nought lyght vpon

ȝe was all dawn ye greet chir-
lengeur, yt is depid ye newel & testa-
mes yt dilleyney al ye worlo/ ye
lyes eft; dou wto ye expe. & lys pe-
ple wheren lemeny lyf & lyes ā-
greet woꝛk in heuene/ now is mād-
holle & mighti & kyngdom of our god
& ye powe of his crist/ for ye ac-
cuse ye brere ye fyt of our
godmy day & nyght/ yet ou dene lyes
for ye blod of ye lomb & for ye wo-
ꝺ of yꝛ testimonye/ & louede
not her lyues vnto ye deth/ ther-
fore be glad heuenes & ye yt dwel-
le in hem/ wo to ye enhabitours of
ye erthe & of ye see/ for ye deuel is
come doun to you hauyng gret
wrathe/ knowyng yt he hath
but a shorte tyme/ & when ye
dragon sawe yt he was cast vnto
ye erthe/ he persecuted ye wo-
man which brought forth ye
manchilde/ & there were geuen
to ye woman two wynges of a gret

ben ẽ ȝoue to pe wom̃. þt ſchal
be fro me defert into hur place/ whi
che is fed by tyme t tymes t halfe
tyme: fro pe face of pe ſerpent/ t pe
ſerpent ſente out of his mouth aft
pe wom̃. wat as a flood. þt he ſch-
ulde make hur to be drowned of pe
flood/ t pe erpe helpide pe wom̃/
t pe erpe opened hir mouth t loop
wed t flood. þt pe dragon ſente of
his mouth/ t pe dragon was wroth
vpon pe woman/ t he went to ma-
ke batayle wt ope of his ſeed. þt kep-
en pe comandemẽtis of god. t
han pe teſtimonge of ihũ cr̃ t pe
reuelacion of pe holy ghoſt. t pe
ſtode vpon pe grauel of pe ſee. Fm.c.
And ſawe a beſt ſtyinge vp of pe
ſee hauyng vij hedis t x hor-
nes/ t vpon his hornes x diademes/
and vpon his hedis name of blaſ-
phemye/ t pe beſt
whom I ſaw was like vnto a lepa-
rd/ t his feet as pe feet of a bere/ t his mouth

6

aspe

as ye moup of aliõ/ & ye dragoũ
3af hys vtu & grete power to hĩ/ &
I say oon of hise hedis as day ito
deep/ & ye wouũde of hys deep was
cured: & al erye wondride aftir pe
beeſt/ & pei woxſchipide pe dragoun:
pt 3af power to pe beeſt/ & pei wox-
ſchipiden pe beeſt, & ſeidẽ/ who is
lyk to pe beſte: & who ſchal mowe
fizte wip it: & a mouþ ſpekyng gre
grete þingis & blaſfemyes was 3ouẽ
to it: to do fyf. moneþis/ & it opene
de hys mouþ ito blaſfemyes to god:
to blaſfeme hys name. & hys taber-
nacle. & hẽ pt dwellẽ in heuene/
& it was 3ouen to hĩ to make ba-
telle wt̄ ſeitis. & to oũcome hem &
power was 3ouẽ to hĩ: ito euery ly-
nage & peple & tũgye & folk/ &
alle men woxſchipiden it. pt dwel-
len T erpe/ whos names ben not
writen in ye book of hĩ of pe lõb.

¶ Ynucke/ & it was geuen to hī þt he
shulde geue spirit to þe ymage of
þe beest/ & yt þe ymage of þe beest
shulde/ & he shold make þt who so
ouere not þe ymage of þe beest.
he shuld/ & he shal make alle smale
& grete/ riche & pore/ & free men.
& bonde men/ to haue a certeyn
token in her right hond. eyther in her fore-
hede/ þt no man may bye ne sylle/
but he haue þe token. eyþer þe name
of þe beest. eyþer þe noumbre of
his name/ here is wisdom/ he yat
hap vnderstondinge. rekene þe noum-
bre of þe beest/ for it is þe noumbre
of a man. & his noumbre is. vi. C. lxvi.
¶ I sawe & lo a lomb stode on þe mount
of syon. & wyt hī an hundred pousand.
& fourty pousand hauynge his na-
me: & þe name of his fadir writte
in her forheedis/ & i herde a voice fro

8

hemedas ye vode of mony watre:
& ye vode of sygnes/ & ye
wode bestye/ & hemed as of me
ny peplas peus kampyge & hergeand/
& pestigu as auenge long. vfor ye
lethe of god. & bnfore ye sture bestes
& temporus/ & no man may stre for ye
long. but ye an kyddys poulme.
& sixty. pou dmo pfour bouz & so ye
ebye pefore hem. pat bey no lenger
sholde pursue/ & pe pfourty dayes/
ye lemis. subdue & sle
pe lyon. pe lebarde. bey no more lepe
on me/ & on ony of myne. & pe
schal go/ pe la bey bought vf alle me
ye suche fruytes to god & to ye lond.
& an ye no moup of hem. lefunge as not
sholden/ for ye wer wurpe & more
bfore pe vnlaw of god/ & sayd
myn angel schynge vp ye mydday
hemene. hauynge an vnlawynge gol
del. pat he schulde plye to me lettig
on eche/ & on eche folk & lynage. &
langage & peple: & lede vp ageñ

voice/ dzede ze ye lazd: & zeue ze to yt
onour for ye ouercom yng dom comep/
& worschupe ze hī pat made heuene
& erpe: ye se & alle pīgs pt ben ī hē.
& ye welle of watirs/ & anop aūgel
fuede fepynge/ pulle grete babiloyne
fel doū. fel doū: whyche zaf drinke to
alle folkis of ye wīn of his wrappe of
hir fornycacoū/ & ye prudde aūgel
fuede hem: & seide wip a grete
voice/ if ony men worschype pe beest
& ye ymage of it: & takip ye enseel
in hir forheed eyp in hir hond: pis
schal drinke of pe wyn of goddis
wrappe pat is meynd not doun in
the cuppe of his wrappe/ & schal
be turmentid wip fier & brymston
in pe sist of holy aūgels & bifore pe lyf
of pe lomb/ & pe fumee of hir turmē
tis schal stie up into worldis of worldis
ne ben hem reste nyp & nygt: whyche
worschipīp pe beest & his ymage/

.If any man take ye miter of his
mariage/yere is ye quarell of Christ:
Which hath ye maledictions of
Iudas & ye fary Ahijah/and yere are
so many: Christ to me/thine.
Iesus ben rede men: yt dieu ne ye
lord/so haues say now ye spirit thy
pat per rede of her trauelus/for ye
werlus of ye fiers hye/and yay ȝe
so anoynte dome: ȝ abuse ye dumde
Christe like ye some shrewes/hauȳ
ȝe sin hat hede a golone medme:
ȝ in his hond a sharp sikil/ȝ mayȝ
sigul vynte out of ye temple: ȝ cry
and a great voice to yt sate
on ye cloude/sende ye sikil ȝ repe/
for ye hot ripe of ye erthe vnrighte
ȝe ern of ye erthe is ripe/ȝ put
her to ye shrue: ȝ ye shrue was trad
ȝ of ye shrue ȝ wan ye erthe/ȝ angry
angel went out of ye temple/ȝ
cry ben hende ȝ ye also lorde.

thyrd mad/ & anoy all gret water
opon the ye erthe: yat hadde power
ouer fyre. & water/ & ye were made thy ayre
for to dry/ & to destroye all thynge that
stode opon ye thyrd parte of all. &
also opon ye thyrd parte of trees. &
also opon ye thyrd parte of grene
herbes of ye erthe/ for yese thynges
were depeynted by ye grete hylles of ye erthe
ye fourthe angel come ye tolde me
for to gadre gadres of ye wyne
yerd of ye erthe. & forto ye grete
lake of goddis wrathe/ & ye lake
was troden vpon oute ye cite. & ye
blood come out of ye lake fol to
ye bridelis of horse: by thirtene
furlongis & by hidred. Apo. 15.

And thy angre ligne in ye
euenyng/ & mornyng/ & myddis of ye
day changyng/ & ye were made thy ayre
darke/ by ye were thy ye of ye
sonne/ & ye mone/ & ye sterres/ & ye
thyrd parte of ye nyght lyke
wyse. & I sawe & herde an egle
flyenge by ye myddis of heuene
seyenge with a grete voyce. Wo
wo wo to ye dwellers opon ye erthe
for ye other voyces of ye trompe
of ye thre angels ye whiche

of hys name/ stondīge above ye gla
sen see, hauynge ye harpis of god/
& singinge ye song of moyses ye ser-
uaūt of god. & ye songe of ye lomb
& seyde/ great & wondirful ben pi werkis
lord almyzty. pi weies ben iust
& trewe. lord kīng of worldis/ lord
who shal not drede pee: & magny
fie pi name. for pou aloone art
hooli/ for alle folkis schulen come
& worschipe in pi sizt. for pi domes
ben openyd/ and alle pese pingis
seyn. & to ye temple of ye taber-
nacle of witnessinge was openyd
in heuene/ & vij aungels hauynge
vij plagis. comen out of pe tē-
ple/ & weren clopid with white cle-
ne & schyne. & weren vmbigirt
bi ye brestis with gerdlis of gold
& oon of pe foure beestis.
3af to pese vij aungels: vij fiolis
maad ful of pe wraththe of god.

pat lyuep ynto wrytyng of weytyng/
& pe temple was fillid wip smoke
of pe worshipe of god. & of pe vertu
of hym/ & no man myste entre into
pe temple: tyl pe vij plagis of pe
seuene angels were endid. Capitulum xvj.

And I herde a gret voice of pe
temple seyinge to pe vij. an-
gelis/ go ye & shed out pe seuene
vialis of goddis wrape into pe erpe/
And pe first angel wente. & shed
out his viole into pe erpe/ & a
wonder sore & yuel vlsr was made
on alle pat hadden pe merk of
pe beest. & on hem pt worshipe
pat pe beest. & his ymage/ Also
pe pridde angel shedde out his vi-
ole into pe see. & blood was made
as of a ded pig/ & eche man lyuynge
in pe see ded in pe self/ And pe pri-
dde angel shedde out his viole into
pe flodis & wellis of

vis/ & ye diden not penaūce of hyer
werkis ¶ And ye fyfte aūgel sched
out his viole. into þ̄ lake grete
flood eufrates. & dride ye water of
it. þ̄ þe way were made redy. to kyng-
is fro ye gynnyng/ & ȝ day þe
myddis þ̄of. & ȝ smoke of ye pytt.
& ȝ eir. & of ye mouy of ye lyȝte.
& of ye mouy of ye fis ¶ fore/ for
ye ben vnpunyst of ieuelis. makyng
clenes/ & ye gon forp to hyngis of
al erpe. to gadre hē to batayle. to ye
greet day of almyzty god/ lo I come
as a wyzt peef/ blessid is he þ̄ wa-
kip & kepip his clopis. þ̄ he wan-
dre not nakid. & þei se not ye
schame of hī/ & he schal gadre hē
into a place. þ̄ is dept̄ i ebrew tū.
¶ And þe vij aūgel schedde out
his viole. into ye
ayr/ & ther wente out a greet voice
of heuene fro þe kyngdom of

heuene so ye wone. t leue/ wisdom/ t
leuyns wer̄ maid t vouns t yū-
gnes/ t agyeet erpe mouynge was
maad: whyche maide was: li-
ven we wer̄ on erpe. lych erpe
mouynge to greet/ t pe greet ne
was used to pe pierces. t pe a
tes of heyr̄ me̅ sel wi̅/ t greet ba
bilonne cam̅ to mynde bifor̄ god:
to zeue to it pe cuppe of wyn of pe
ire of gramaci̅ of hys wrappe/ t echye
ale fiz abbey. t hilles be̅ not foūden/
t greet hail as it aleut: cam̅ dou̅
so heuene in me̅/ t men blasse-
meed god for pe plage of hail:
for it was meed ful greet. Fvij.c.
and com of pe vij. angels nau
ȳet hadde vij. vials t spedd
hem̄ nat: t seide/ come you t schal schye
we ȳow to pe dampnacioū of pe
grete hoore. pat sitteth on many
wateres. w̄ whych kyngis of erpe

erye of the Emperour / & per ye wel-
len I erye the mudd of ye
wyn of his lechery / & he took me
into Mesopotamia / & ye sawe
a woman sytte vpon a
Rede / full of names
of blasphemye / hauynge seuene hee-
des & ten hornes / & ye woman was
Enuyronned wt Rede purpure and
Rede / & ouergylde wt gold & precious
stone & perles: hauynge a goldenn
cuppe in her honde: full of abomy-
nacions & vnclennesse of her forny-
cacion / & vpon her forehed was
a name written / ye is
of mystery / babylon ye grete
mother of fornycacions & of the
abhominacions of erpe / & I sawe
the woman dronken of the blood of Saintes & &
of ye blood of martyrs of Iesu / and
when I sawe her / I wondred wt
great wondringe / & ye aungel sayde
to me / wherfore wondrest ye? I shall saye
to yee ye Sacrament of ye woman.

¶ of ye beest. ye vemp yat: ye hap
vij heeds ¶ ten horned / ye beest
which ye sawe was / ¶ is not /
¶ shal stye fro ye pytte: ¶ shal
go into perdicyon / ¶ they wonder
yt dwell vpon ye erthe / whose
names were not wrytten in ye book of life
fro ye makynge of ye world / when
ye beest yt was ¶ is not / ¶ yet is ye
wyll: who ye hap wisdom / ye vnderstonde
he vij heds ben vij hylls: on which ye
wom̃an sitteth / ¶ kynges vij. ben /
fyue ben fallen / on is / ¶ ye tother
is not yet come / ¶ when he shal co
me: it behoueth him to dwelle a
whyle / ¶ ye beest yt was ¶ is not.
¶ he is ye eyght / ¶ is of ye vij
¶ shal go into perdicyon / ¶ ye x hor
nes which thou sawest / ben x kynges
which yet haue not take kyngdo
me / but they shal take power as kyn
gis one houre with ye beest / these

and slepe: & shulen vttrelye here fleyn
& power as ye beest / yele shulen
sitte vpon ye lomb: & ye lomb shal
ouer come hem / for he is lord of lor-
des & kyng of kyngis / & yei y^t ben
with him shulen clepid chosen & feithful /
& he seide to me. ye watris which
you hast seen: where ye hoore sitte.
ben peplis & folkis & langagis / &
ye ten hornes y^t you hast seen in
ye beest: yele shulen make hir de-
solat & naked / & shulen ete ye fle-
shis of hir: & shulen brynne hir with
fier / for god 3af into ye hertis
of hem: y^t yei don y^t ye plesaunce
of hym: & 3euen her kyngdom to
ye beest: til ye wordis of god be
endid / & ye womman which you
hast seen: is ye grete cite ye hav-
ynge empire on kyngis of ye erthe.

¶ Fuyt. c.

vñ fro hyelene hauynge ꝑouer: ꝓ-
ꝑ ye eyen ꝑ ye hynd of his glorie
ꝑ hye made wyp stroug voice ꝑ sede
grete Babylonne hathe fallē fallē!
ꝑ is made ye habitacion of deuels
ꝑ ye kepīge of ethe vdene spirit.
and ye kepīge of ethe vdene foul
ꝑ hateful: for alle folkes drūke of
ꝑ wzathe of ꝑ fornycacion of hyr
ꝑ kings of ethe ꝑ marchaūtes of ye
eyre. dyden fornycacion wyp hyr ꝑ
ꝑ hen hard I an other of ꝑ vñ of he
uen sayenge/ goo ye out of hir. ꝑ ye
be not ꝑtycipauntes of
ye trespaces of hir. ꝑ ye schulen not
receyue of ye woundes of hir/ for
ye synnes of hir haue ꝓuoked to heuene.
ꝑ ye lord hathe mynde of ye vnrigh
tuesnes of hir/ yelde ye to hir. ꝑ
ye to zou ꝑ doublez ye double pingis.
after hir werkis/ in ye drynke par

ethe

I saye vnto you: wepe ye not
for me/ but wepe for youre selues/ and
for youre children. For lo the dayes
ar at hande/ in the which they shall
saye/ Blessed are the barrayne/ and
the wombes that neuer bare/ and
the pappes that neuer gaue sucke.
Then shall they begynne to saye
vnto the mountaynes/ fall on vs/
and to the hilles/ couer vs. For yf
they do these thinges in a grene
tree/ what shalbe done in the drye?
And there were also other two
euyll doers led with him/ to be
put to death. And when they
were come to the place which is
called Caluarie/ there they
crucified him/ and the euyll doers
one on the right hande/ and the
other on the left. Then sayde
Iesus/ Father forgeue them/
for they knowe not what they
doo. And they deuyded his
garmentes/ and cast lottes.
And the people stode beholdynge.
And the rulers also with them
derided him/ and sayde/ He
hath saued other men/ let him
saue himself yf he be Christ the
chosen of God. And the

no moge pe kitten kut/ & ye vorte of
myluestaon Cyal no moge be hed
nu vee: & pelyt of laxterne Cyal no
moge Cyme to pee/ & pe vame of pe
kouchoude & of pe vysy Cyal no mo
geyt be hed in pee/ & pe vame of pe
ng vesselle & of pe erpe/ & x
yn vaclye erthe alle kolst & vnde:
& pe vlod of pe stas & comme to koi
ver in the of alle men & beh Cayn

Pe myntepe chapitre ||

A pol pigu lyede ad agust
pe of marye & mayde
pe kyng allelugia lauyg
& stopelaquitere ta adhec gaudi
vnde & gult dem pe hoc est pul
Cyde mundi & pe pigu lyede
Cyde & pe vlod of pe stas & comme
to kover in the of alle men & beh
kocyde pe erpe & pe hy heuene/ &
kocyde pe vlod of his remuntie:
of pe hyrdes of hys/ & of pe fode
of his lambe & pe vlod of pe hyep vp:
on pe vondes of moyses/ & pe

9

ynny seruyce & my lestus sake tou
& worshypde god synge on ye trone
& lambe emallia/ & avoyde vbēcount
ce pe fiet & lewe/ alle ye creatures of
myne god. serue hym to oē god:
& ye yt drede god smale & gruce/ &
yhere avoice of a gruet multytude. as
ye voice of many waters. & as ye
voice of grete ydīs seynge alla.
for oure lord god almyty hath reg
ned/ let us be & make us myrye & ge
ue glorie to hym/ for ye weddīg of ye
lambe cometh/ & ye wife of hym made
redy hym self. & it was gouē to hym yt
shulde be arayed with bright cle
ane/ for ye clene lynē is rightwysnes
of seyntes/ & he seyd to me/ write
vnto me/ blessed ar they yt be cal
led to ye soper of ye lambe
& he seyd to me/ these
are ye lowly/ & he seyd to me/
these wordes of god ben trewe/ &
I fell bifore his fete to worshype

The lay vnto him his clothes / & ye he-
me: kyng of kings / lorde of lordes /
& my mi angel standinge vp vpon
the mete wyl agree vnto / & be
me lyddes pr flouen ly. ye vngodly
of lewde / & of grete / & ylay ye heed
ye kyngs of ye erth. & ye coche
of hem gaynst to wrastle
wyth ye that sat on yr hors & wyth his
hoste / & ye beest was taken & wyth
him ye falce prophete. pr made signes be
fore hym. wherwyth he had begyled
yat tacken ye marck of ye beest
& yat worshipped ye ymage of yt
ye were cast quycke into
pepnesse of fyr brennynge wyth

thy christ a vouchsafe to come/ and to
dy house with us. a vouchsafe to come
ben endid/ pat is to sey. a vouchsafe
bleddid & holy ih̄u pat pou art to de
stroie al enemyngis/ as pese thre pou de-
stroiedist in pe water of
noe. pou hast power/ but pei
shuld be pin of god & of pi. & pei
shuld synge thy ps a vouchsafe to
come wip us a vouchsafe to come
lord to endid. Osanna shal be un
to pe of pis psalm/ & pe shal go
out & shal dwelle wip us. pt ben
fore comeb of pe cyte: gog and
magog/ & pei shal gadre: wip no
vbre as al pe ground of pe lond/ & pei
shete vpon pe [illegible]
& enuyron[illegible] stede of holi.
& pe lou[illegible]
god fro hei[illegible]
reuel pt dul[illegible]
pe pool of [illegible]
bape pebee[illegible]

neue ⁊ ye fiffe eye weure a
wey: ⁊ ye fee is not now / ⁊ I
jon fay ye holy ame verlin whe
ouighe fou fo yeuerie / mud re-
by of god. as ofte ou mud to hur
bouftonde / and ihere agreet
vonc fro ye tme fenge / fo ye
tubernacle of gob is wip mm.
the thal dwelle wp hem / ⁊ ye
thulen be his peple: ⁊ he god
wp hem thal be her god / ⁊ gob
thal wipe awey ethe ter fro
ye zen of hire / and nep thal no
more be. nep mourning ne crp
nge. nepr ꝑbous fal be ou
wlnche fyrfte ꝑgis were awey.
and he fede pat ſat ꝓ ye trone
I make alle pinge newe / and
he fende to me / write ꝑ ou fix pole
wordis ben moſte fayful ⁊ tre
we / ⁊ he fede to me / it is done ⁊
and alfa and oo. ⁊ I wyll ȝeue

And cause/ I shal zeue frely ye welle
of quik water: to hi pt pristhp/ lye
yet shal dismone. shal welde pese
vices/ & I. shal be god to hi & lye
shal be soue to me, ¶ But to swy
fil men. & vnbileeful and vnde
& manlleris & vnpacientwurdy &
to vnclys & wrechyspens of mole.
& to allelouia: ye pure of lye shal
be in pe pool bzennyge wp der-
& hyrnasion. pat is pe temple dep
zind con ma of ye lemene angelle
hanyng vials of pe leuene plage
venialand/ & he spak wp me &
sayz/ come pou & I shal kipe pe
pe pe spouse pe iuyssop pe lom/
& he mok me vp in spurt: into
agrer hil & hy/ & he shende to
me pe holy cite ierlu comynge
wil fin heuene of god: hauyng pe
leme of god/ & pe lyst of it. like
spronge dyamis pe stonus of

pis as vitail / & ye haue trauail grect
a hyz hanayngc / hy ieris / & in ye zatis
of hir hy angels: & names writtin in
ben ye names of hy. hynges of ye
lones of israel / so ye eest pre zatis &
so pe nozy pre zatis. & so ye west pre
zatis: & so ye soup pre zatis / and ye
wallis of ye cite: hadde viche bil
mentis: & in hem ye names of
ye hy apostlis & of ye lord / & bye yt
spak wip me hadde aggoldi wiche
ofserued: yt pe fayre mete ye aun-
gel wip a meetand lyne in his hond
was .lx. cubitis: & he mat ye wal
thus cetin squar / pe lengpe of hit is
lengpe as mykle as ye breed / & pe
heizt pe same pe wal / & pe mes-
sure of hit is .xij. pousandis: & ye
wal was bildid of ston / & ye cite
was clere gold / lyk to clere glas.
& ye fundamentis of ye wal

Ygthe thirde ye lambe ope
ned the thirde seale and
I herde the thirde beest
saye come and see
And I behelde and
lo a blacke horse and
he that sate on him
had a paire of balan
ces in his hande
And I herde a voice
in the myddes of
the foure beestes
saye a measure of
wheate for a penye
and three measures
of barlye for a
penye and hurte
not the oyle and
the wyne

And of ye lords: schulen be mi tr. to
ye seruantis of hir. schulen serue hir/
And ye schulen se his face and his
name in hier foreheds/and nyzt ch
al ng more be. & ye schulen not ha-
ue nede to ye lyt of lanterne. ne ly-
zt of sunne/for ye lord god schal
lyzte hem. & ye schulen regne in
worldis of worldis/and he seide to
me pese wordis ben most feithful
and trewe/and ye lord god of spiritis
of profetis. sente his aungel to schew
e to his seruantis. Lo I am comyng
swiftly/blessid is he
that kepip ye wordis of profesie of
this book/and I am ion. that herde
and sawe pese thingis/and aftir that
I hadde herd & seyn felle doun.
to worschipe bifore ye feet of ye
aungel pt schewide to me pese thingis/
and he seide to me se ye nou not pou

to not/ for ȝam ſeruāt ſup ȝee
and of ȝi bȝpren profetus. And
of ȝe ſat kepen ȝe wordis of ȝ-
ſeruāce of ȝis book/ worſchyp ȝee
god/ and he ſende to me/ ſ
ȝour ſelle you mat ȝe wordis of
wofade of ȝis book/ for ȝe tyme
is ny3he par nouȝ: none he ȝat/
he pat is in fily3 mese foul ȝif/ t
ſhal mak: he vnſtabil ȝet/ and ȝe
holy he halound ȝet/ lo ȝ come ſo-
ſwift. and my mede ſup wel in ȝelding my
wark eſch man/ ſ am alfa &
o/ ſ am firſt/ and laſt/ bigynnyng
& ende/ ſelle ȝe ar ſa ȝat makis
ſe ſtolis of ſe ſaule ſe ſchal
ſe ſtrong of ſe tre of lyf/ and
ſe ſchal ſe in ſe ſtatis by ſe ȝatis
ſe ſtrong of ſe tre of lyf/ and

Here endyth the Apocalyps of
Jon ‖ ‖ ‖

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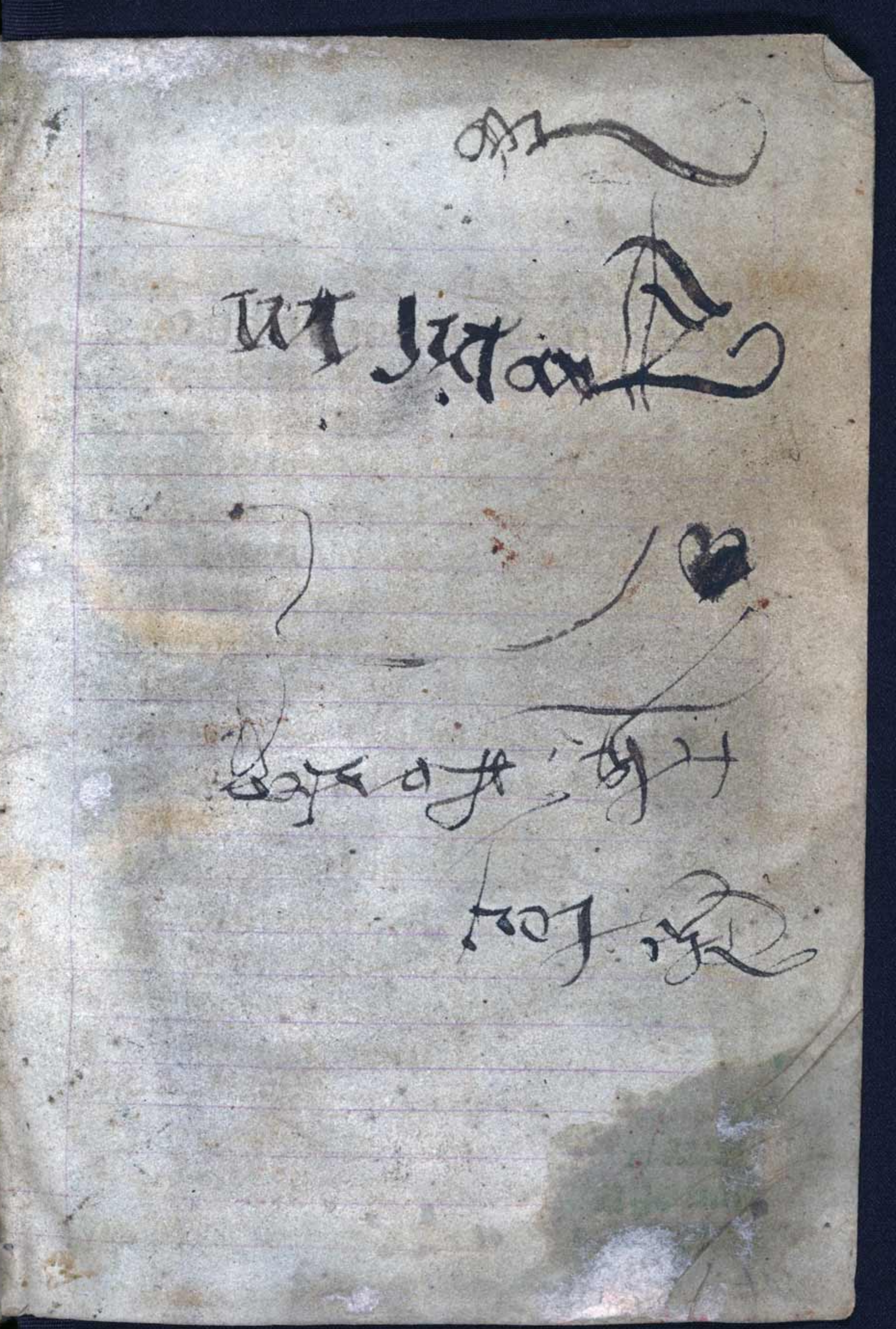

The Epistles and
Gospels in the Church of Eng-
land the year after the use of
Sarum, and the Acts of the
Apostles, and all the Epistles
and the Apocalypse in the
English Tongue.